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*Jan Modderman and wife Angelique Esther Elin,  
Groningen, The Netherlands (1747 to 1790),  
the Populus champs of then.*



M.

# A MINOR MATTER

THE OPEN DIGITAL PRESS DESK



DE UNIVERSITATE ET POPULO ET FACULTATE

HUMANITY, IT'S POTENTIAL AND BULK WITHIN THE UNIVERSE.  
THE MINOR MATTER OF RELEVANCE AND IDENTITY,  
A FRAMEWORK TO QUESTION REALITY.

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*First draft, October 2013.*



*Dedicated to generation Jules, at heart.*



## *About the author*

There is no earlier work of m. The questioning of the basic sociology, psychology, policies and politics, the pathologies of our times seems to pop-up out of nowhere. Yet upon a second glance, the essay refers to a substantial body of knowledge and hints to empirical experience accumulated through the course of a rather unconventional life.

If one dares to be surprised, the paper can give a distinct look at what constitutes today's values, concepts and realities, and the confusion they all entail. These notes are a case for questioning our contemporary environment rather than pointing to acute problems. The pathologies of human intercourse are well known, neither do binary propositions for solutions fail. The case made is for creativity and relevancy, larger oversight, the long term.

A lifelong outlier, at youth by intuition and emotion. In adulthood in his choices of getting by. This last decade empirical experience, and his research very much translated in an emotional-rational stance against society as is, a provisional conclusion at once confirmed by diligence and gut, that though society, living together, technology, religion and science are not necessarily abusive tools always, but that what humanity has going and is destined to is contextually flawed and must be de-structured and redrawn. The corollary then results into the quest for a different mankind.



# *Preface*

The analog book format

What a book should be,  
a say of relevancy,  
some originality of scope,  
some idea of worth,  
it's value exceeding,  
it's cost.

A seven hundred year  
time-line of meaning,  
ideally,  
the lifetime  
of good quality paper.

Failing this is honest,  
promiscuity is digital.

Meaning in content,  
and any value  
as a result,  
is defined  
by the reader.

WHEN IN LATE NOVEMBER of the year 2012, scanning the morning papers in no order, the Financial Times, La Liberation, Le Canard Enchainé<sup>1</sup>, The Daily Herald Tribune, the Standaard, a Christian-Catholic, centre-right<sup>2</sup> paper of rickety Belgium, and de Tijd<sup>2</sup>, there was a moment of despair.

The whole copy-paste bunch of printed press, the narrow bandwidth of the acceptable, the mirroring reflexions on the laptop screen of the on-line varieties of sorts, method and appearance, there was no help needed, wondering what a waste of time this had become.

The morning coffee in the only early open favourite cafe, was



Figure 1: The scribe. Most presumably no copyright.

<sup>1</sup> If this has any meaning.

<sup>2</sup> Rather Wall Street Journal then the Financial Times.

way more palatable than the imprints of shallowness called news on the morning brain. If it was to understand the global world, suspended in a meaning-full time-frame, it must be the other way around, peeling away the grouch, leaving some time left to enact upon this world of ours, any day around.

Proper underlying propositions for the drive to assume daily output, and choices of output, were incoherent with the sublimated logic of the media in it's almost totality. Whether choosing print or digital screen, or audio, murals or publicity panels, the real effort was in ducking the overload of whore-y paste covering any nugget of hard reality.

Was it to be concluded that the quality of journalism was at question, or the organisational layer below it? The journalists could not be lesser than average intellects. Meaning, how long does a continuous data-feed, as one can see a daily dose of press, keep you erring till patterns of deeper intentional motives, the framework of a possible interest group's shadow starts to become apparent.

Who were these mongers of ignorance to interests, what was their power, what did they stand for, how did they connect to physical human, were they individuals, institutions, corporations, nations, elites, automatised aggregators, the systemics of society themselves? Did the message represent their deeper thoughts or was it groomed for consumption and by what concept of the general public?

Obvious truisms to the ones later referred at as Potential clusters, obvious also the efficiency of corrupting thought to message, the severance of logic to believe, to most others, thus the generation of dialogue in-crusts in the daily life of the commoner<sup>3</sup>.

<sup>3</sup> See definition later on.

Thus, from one thing to another, what was the drive, the common denominator of gravitational cause behind all this.

There seemed to be a systemic pattern of delusion for one, general masking it seemed, a consistency, a persistent lack of quality of rational, abundantly shifting confined frames of logic, blur, overload, botched meaning, superficiality, bends in logic, short-term oblivion. Definitely some persistent pattern of intelligent design<sup>4</sup> for ignorance, irrelevancy. Was the generalised effort meant to take away the argument of conspiracy, to deafen any critique of the essentials, was this an evolutionary principle at work, technology and method sophistication to plaster inferior desire and short-sighted living?

<sup>4</sup> Contrary to Darwinist natural worlds, the human world is one of design, see later notes.

Was there any correlation of the propagation of public communication to ignorance and overload of the streets, to special interests of some minority groups, and then were they themselves tainted by the lack of hindsight? In their ambitions for themselves and their dynastic descendants, was there identical failing perception, a inadequate logic of opportunism, was there confusion in the ranks of the proper elites?

SEEING INTELLECTUAL EXERCISE in debugging the sludge, it must

be, masquerading the layers of reality, the thought of doing a 5000 word article came to mind.

Exorcising must it be to paint a different context of life, a suggestion to yet another designer society, the life within, life in general, to tickle the cognitive compass of some intelligible persons outside the establishment, they should exist, subsisting outside the global Potential sphere<sup>5</sup>. To spark some originality in the dull propositions that permeate mainstream living. Mind you, not futuristic prophetic output is to be expected, but an inquiry into the suggestive methods and results, the use of the tools to infuse the amnesia of the general public, to question the good till failure approach of the elites.

<sup>5</sup> See definition later

It all ended up somehow as the following expose.

The best to be expected in carrying the message would be cult within hard non-fictional markers, some intellectual sincerity, then the story telling parts probably sticking out most, might be grounded to relational truth. It could be at least given to a try and suggest as to the complexity of reality, the perception of this reality. For the five-thousand word while, to match the sublimation accomplished by our professional storytellers of "Sandy-man" media.

The following paper is a hard case of the garret poet, the medieval approach of mixing alchemy and dissertation, science when needed, paying tribute to the complexity of reality itself, within, and outside this troposphere of ours.

The situation had, of course, mostly downsides, but for one.

Theoretical thinking, enriched by socialite anecdotes distracts. Face-book, Twitter, email, peers, friends, supportive environments, trusty proof-readers, augment the one argument for relative insulation, ... bringing about autonomy. Originality, spikes of creativity, the underdog, the unknown, the direct, interest-less Merlin, the alchemist at the service of no Crown.

No tribute paying affiliations, no lobbyist incentives, could mean autonomy<sup>6</sup>.

<sup>6</sup> See later notes on autonomy on page 205.

Some of the writing-up has been done in Antwerp's finest lodge of code warriors, the rent your desk, Burooz.

Then come early spring and snow, the South-East border-region of Montenegro with Albania and Kosovo took turns. When the snow was thick at an even 1150 meters, somehow hoovering the valley of Jurica Reijeca, in what's left of the "Smrca"<sup>7</sup> timber woods. It was fun to scoop snow in the sunny chill of the clearing, where the cabin perches the slope, on a good day. Light the wood stove while tinkering about the state of the planet, the human approach, the luxury of being part of it all.

<sup>7</sup> Serb word for the local pine trees.





# *Contents*

<i>About the author</i>	9
<i>Preface</i>	11
<i>Introduction</i>	21
<i>I The equation in it's context</i>	33
<i>Universitas</i>	35
<i>Populus</i>	45
<i>Facultas</i>	53
<i>The equation</i>	75
<i>The perception of reality</i>	87
<i>II Currents, flows and drips</i>	93
<i>Theorems</i>	95
<i>Enlightenment, conceptual thinking</i>	99

<i>Complexity</i>	103
<i>Noise, run-away, clutter</i>	107
<i>Urgency</i>	111
<i>Transparency, privacy</i>	113
<i>Commodities</i>	117
<i>The job, an institution</i>	119
<i>On education</i>	123
<i>Consumption</i>	129
<i>Activism</i>	133
<i>Pollution, a side-note</i>	137
<i>Biodiversity</i>	141
<i>Religion</i>	145
<i>Territorial borders annex nation states</i>	147
<i>Communication</i>	149
<i>Intelligence</i>	163
<i>Democracy, capitalism, communism</i>	169

<i>History</i>	175
<i>Growth, thresholds</i>	177
<i>Economics</i>	179
<i>On population</i>	205
<i>III Into the future</i>	225
<i>The god factor</i>	227
<i>End note</i>	235
<i>Acknowledgements</i>	239
<i>Index</i>	241
<i>About the bibliography and inline references</i>	243
<i>In-text references and further reading</i>	245



## *List of Figures*

- 1 The scribe. Most presumably no copyright. 11
- 2 Part of the experiment. 24
- 3 The troposphere, image from Wikipedia. 35
- 4 New American citizens take oath during a mass naturalization ceremony, New York, 1954. Time Life picture by Lisa Larsens as it appears on the site: <http://life.time.com/culture/life-photographer-lisa-larsens-curiously-intimate-pictures-of-crowds/#1> 46
- 5 The People and the Ruling Elite in Caricatures by John Wade, 1835 and Honore Daumier 1831. 53
- 6 Constant Permeke, de woonwagen. 86
- 7 Beauty is in the eye of the beholder. 87
- 8 Martin Luther 1483 - 1546, engraving dated 1859. Priest, professor, icon. 97
- 9 Nationstates, glory times. 147
- 10 Julian Assange, picture may be subject to copyright. 156
- 11 The universe of economics. Source and copyright status unknown. 179
- 12 Economic theory? 199
- 13 Gin in the eighteenth century London, social media in the twenty-first century worldwide. Crowd control. William Hogarth: Gin Lane. 206
- 14 Christopher Columbus, Wikipedia, not subject to copyright. 214
- 15 Carl Spitzweg "Der arme Poet". 239



# *Introduction*

MUSINGS on the matter,

There is impediment  
to a better understanding of reality.  
Likewise and consequently  
there will be the trap  
of analogies and symbol-isms,  
what is later called  
the confusion of language,  
the bend.  
From which only the ominous grasp  
of raw reality  
can abdicate us humans  
to more confusion.  
What is left is potential,  
the lesser sum-game of mistakes.

THERE IS THE QUESTION of quality of desire<sup>8</sup>. The philosopher Frithjof Bergmann suggests that most people “don’t know what kind of activities they really want to do”. He calls that “the poverty of desire”. Now can this definition be linked to individual and collective potential, “intelligence” in the intellectual sense of thinking in abstracts, the important substantiation in case?

To near the landing, of course the same can be said about actual quality of living. Is it brute force numbness, say the anaesthetic of alcohol and common rouse? Or is it that one conversation with flares of expressions of sub-tile sensory discovery, the momentary absence of deafness and the crystalline perception, the ting, of a moment of capturing an essential element, of the feel of uncloudiness and understanding, be it momentous? We humans are social beings, we share perception, emotion, intelligence. Where better then lies the measure of what our common activities perspire, of what our conversations betray as to our potential.

WHEN WE LOOK AT HUMAN history, the collective human psyche never exceeded limited inclusiveness as opposed to exclusion.

<sup>8</sup> Frithjof Bergmann. Quality of desire. online, 2012. URL <http://newworknewculture.com/content/frithjof-bergmann978-0552553544>.  
Quality of desire

Somehow to define the limited context of truth and reality, the immediate was the priority. Family, clan, group, class, gender, territory, distinct religious dogmas, common descent first, tend to define the context of true, and that is foreseeable to last way into any future. Humanity tends to divide and partition, define by differentiating rather than looking for larger patterns and lines, common ground not hard bordered to the opposite other whatever that be.

In case today, the method and definitions of strategy above is down on logic. The Eco-system, within humanity itself, small and mighty in capacity of momentous interference on behalf of the group interests affects anything and everybody else, within the other dimension of time, expanding far beyond the estimates of intended impact. That is why corralling, confinement of interests, strategies that keep promoting the acceptance of such might be a soft limit to human incapacitation as to quality of life and the effort of imagining a better future troposphere.

#### LEAVING FALUDJAH IRAK A TOXIC dump<sup>9</sup>

altering the planet's climate,  
demographic shifts in location and total population numbers,  
nuclear accidents, probability of much larger accidental catastrophe,  
resource plundering,  
air quality neglect,  
energy abuse,  
water,  
food issues,  
became, some a few thousands, hundreds, tens, as if the timescale matters, of years in the past palpable issues.

Apparently, they were somehow badly assessed.<sup>10</sup>. Local conflicts of interest grew to global issues of more pillage.

Hence the traces in recent human history of disregard for the bigger picture. Perfectly good minds, applying the full bandwidth of their might are frenetically focusing on the immediate, not anticipating forthcoming problems, and where luxury provides, desire for better. The day and night is spent within the limited scope of their minority interests, the individual and peer context.

That approach now, shows cracks of un-knowns, turbulence within the elites, doubt? Not so, as to the outside in firmness and decision, business as usual. Come problems arises opportunity approach<sup>11</sup> as to the elites. Me too, the bulk of humanity slides head first into the theatre of the story mirrored.

NOT THE TOOLS AS one can see, if the commoners of the world can be kept harnessed in believing, if the net output of short term real riches and comforts of the elites are untouched, then the parameters of measure are the graphic of progress are preceding the story of more success. Smart technology, science, the social engineering

<sup>9</sup> To point to such a local phenomenon of US interference, over the shortest period of time, far away from consequences to US citizens, extending so far in the future, to local populations, of consequence for generations.

<sup>10</sup> With the exception of few illuminated souls denouncements, neither the collective or the collective's managerial elite was beyond immediate problem solving.

<sup>11</sup> That of course depends of the definition of what opportunity represents, here questioned.



of our societies is left into the control of un-ethical, untruthful individuals, institutions, organisations, what is worse a logic of confinement as old as the Holocene. The poor design goals, lagging far behind what is possible, but not “desirable” in the short run. The neglect of the “known unknown” is systemic.

Technology and industrious probing and wrecking, knowledgeable human interference, cannot correct the present to better outcome if the underlying definitions of “what is the future we want”, what is the future we humans can integrate into, come not to be along different perceptions. Human quality of desire notions might be inadequate in absolute.

THERE IS THE QUESTION of human perception, the impediment of the inability to abstract data of relevancy from within the human enclosure within the problem bulb. There is excuses and impediments to our tenure on earth, then does absolve from incentives as to creative thinking, experiment, expanding our goals.

Religion, enlightenment, humanism, communism, capitalism, and democracy meant once progress, later on became pre-occupation, confusion, are in the now definitely ... inadequate, meaningless logically and contextually. The suggestion is as follows, when one as a theoretician is adjusting reality perception to theory, is this any longer scientific, logic of a kind, energy efficient? Or garbled output, whatever the grant, tenure, salary, the power and share value reflects.

Human involvement seems to be theatrical rather, shifting furniture, not re-organising the actors along the act, forgetting somewhere the meaningful detail within the outline. A man engineered Eco-system is the ambition, does it implicate necessarily a most prominent square box, a global cube, a high-rise the size of the globe, all conditioned? The pretension is low compared to what is known, available, possible. This pledge of toil to overtake nature is it first meaning-full then possible? Ambitions are fine, the design looks pauperish.

WE HUMANS MIGHT HAVE little choice to interfere on troposphere scale, seen the circumstances, the dynamics, the derivatives of yet<sup>12</sup>.

The going attitude as toward our methods, mentality, knowledge, intelligence, social capabilities, power harnessing, our earlier mentioned conceptual desire capabilities, in short, our human potential<sup>13</sup>, both in absolute value, and secondly in it's redundancy, it's propagation, in median and average terms, might result to be inadequate. Our species history on the planet suggests as many hick-ups, to hazardous happy results, then the bobbing and weaving from better to worse, from else to nowhere.

WITH REGARD TO HUMAN POTENTIAL as to disrupt, we have made headway though, the data abound. There is nothing much of linearity there, the culprit is the last less then two-hundred years,

<sup>12</sup> The proper definition of derivatives in the context of this paper will be attended later.

<sup>13</sup> The concept of potential and what it means is submitted to later.

the tools ever sharper, the designer goals mostly what they were before that. At the going rate, and it's acceleration in exhaustion of resources, polluting, viral growth in our species' numbers, all casualties in the exhaustive list of our proof of interference, we humans are considerate architects of ...evolutionary pressure to larger reality. Humanity has a word for this, it is called progress and it is never ending. So far for unwanted inference.

Now in carving neatly a future of abundance, that might stand by the measurement to how to convert above sheer disruptive, massive, impacting to intelligent clean precision engineering. That game, humans didn't make a good start of yet. Hence the excuses above.

WHY, FOR ONE is it that we are, this far on in our scientific comprehension of the natural world, butting incomprehension at best, and keep exclusively promoting science as pathway of eventually "getting there"? By lack of better, strengthened by our capabilities to narrow our vision, could that be one more reason for our less than perfect interference with our proper environment?

THERE IS NOT MUCH of an answer in this world of us, hence the analogy of the fly-fisherman...

In the icy stream,  
rubber boots up to the waist,  
the current stroking his thighs.  
The water flowing indefinitely  
away underneath,  
bringing about always,  
other thick soaky molecules,  
them floating away endlessly.  
The only bout of the fisherman,  
the casual fish.

Now picture humanity, what an accident within an accident, waist-deep into the soup of life, fishing for reason, logic, coherence, ungrounded by design, ditto Roberto Mangabeira Unger<sup>14</sup>, in his: The religion of the future.

We are confined to this pair of leaky rubber boots. We cannot extract ourselves from the river Universe. This is the one serious impediment to our fishing, a hard excuse to overcome, "enclosure within the experiment", we can do "science", but not comply with the minimal conditions of being external to the experiment.

Then if we catch something of an understanding, a prowess of our fishing, on the end of wire we dangle from science and philosophy, religion, the net of our collective knitting, the fisherman mostly ends up with weeds and some of our collective garbage. By mere coincidence, we catch at once what we do not understand.



Figure 2: Part of the experiment.

<sup>14</sup> Roberto Mangabeira Unger. The religion of the future. Not yet published as of July 2013., 2013

The better tool, us, is unavoidably marred to the soup we're planted in.

The frog cooking in slowly heating water, the beer-yeast in the bath of sirup to acidic waste. Of course the analogies only go that far, the point made, it is hard to engineer the experiment when the experiment encompasses the scientist. Yet we must, and do better at it. Little science in that, that hard situation is ours.

THE MOLECULES of our individual inners are no different from the ones composing the environment surrounding us, there are in the end no hard borders between us, now, they, tomorrow, interests of one or another. The individual cannot stand, the collective belongs to the environment. There is no exclusion, inclusion mandates, the wider but better design. Tomorrow means forever, conflictive stances in broad mean a quick exit out of the local comfort bulb of deceit, scaling to exclusive, restricted context is alienating inclusive successes.

THE FURTIVE IMPRINT on the human psyche of what reality is to the fearsome individual, some sort of illusion of a grasp on destiny, confining the perception of our incomprehensible world to what must be reduced to the immediate, the up close, to social confinement, by defining us as to the other, in a desperate effort of comprehension, self-assurance.

Inclusiveness, long-term thinking, does not come easy, yet we must.

THERE IS THE MATTER of urgency<sup>15</sup>. Some issues are to be addressed now, climate change is probably one, population issues another. These issues carry the notion of exponentiality, of consequences extending indefinitely, of scope alteration.

<sup>15</sup> The notion of a pressing matter, the need to solve timely, hierarchical bids.

AS PRESSING IS THE INSISTENCE on scale<sup>16</sup> Some issues are obligatorily scaled to exceed local decision making. There is numerous examples of the sort, take your pick by matching them to the equation later suggested. The United States drilling for petrol permissions in parts of the Arctic sea, to corporative exploitation, the Canadian tar sand exploitations are definitely of those. Simple examples of the theoretical issue of scale in any direction, the whole of the world population is concerned. These decisions are not to be made by local administrative entities, but involve the world population.

<sup>16</sup> See above mention of inclusiveness.

IN THE END, IT MIGHT ALL come down to social and individual potential issues. The question of humanity being not presently up to required potential. Can human interference with reality evolve to a different level altogether<sup>17</sup>.

Is there margin space to evolve further, by means of science, robotics, bio-engineering, genetics, technology and most importantly by re-engineering our social organising.<sup>18</sup>

<sup>17</sup> About the only allusion to the growth principle, the possibility to "growing" human potential in the paper, that refers to growth as meaningful.

<sup>18</sup> Case to be made later on, as to the importance of reassessing social structures relative to the other mentioned factors.

Regarding science and technology, searches merge somehow into more questions, different venues, ultimately questioning say science and technology as finite, becoming limited tools. Social engineering of a better kind might be the prime tool in comparison<sup>19</sup>.

THE QUESTION AS TO THE LIFETIME of the species is cornered in above. Is our average potential as individuals the marker for the lifetime of our species? Has bigger potential a diminishing reverse effect on the length of the human timeline on the planet? Ernst Walter Mayr<sup>20</sup>, a 20th century's leading evolutionary biologist pretends that intelligence, itself a core value of potential<sup>21</sup>, is a depressor of species lifespan. The more the species encompasses complexity, the shorter the lifetime it might have. Does this make the case for more then ambitioning longevity, but considering quality of life as the premier preoccupation?

THEN,<sup>22</sup> is there a possible pivot point left in human evolution, say the one we engender ourselves, a lever on change, transcendence, is it now? Does the pivot moment mean opportunity or death.

Is the core human, absolute potential of the species at question? Of course there is the essential task to define what is meant by potential<sup>23</sup>. The impression that hovers is that potential maximising and within better potential ranges, timely, massive reengineering of human affairs, might be the only option for humanity in some form entering a next cycle of it's evolutionary history, that also makes a stance for betterment.<sup>24</sup>.

ABOVE REMARKS ARE NOT EXHAUSTIVE, they are open questions, an invitation to science, conceptual thinkers, the social sciences, the power structures, outliers, creative thinkers, with disregard for formal appartenance. Ultimately we should put our best effort into reflecting upon the dynamics of human intercourse with the Universe, the verity within the equation of three<sup>25</sup>, different spheres of perception, of "distinct" humanity, concepts all later named and detailed.

AFTER ALL, HUMANITY might not be of absolute value to the Ecosystem<sup>26</sup>. Taking humanity out of the erroneous believe that we are an essential part of the future might solve a major "bend" in thinking, behaviour and perception of any future of our own.

Defining finally, the human species as an asset or a liability as with regard to the universe might be a prime consideration.

WITHIN THE LARGER PUBLIC, there are indicators of discomfort, disruption, who might lead to question human survival within the evolving shapes of the moment. There is fermenting a genuine concern that what a finite part of humanity senses, emotionally feels, absorbs, then is rationalised into more oppression by the global elites is genuine and lasting. Part of the elites are doubtful

<sup>19</sup> Economic theory is included here. See chapter on economics on page 179

<sup>20</sup> Wikipedia. Ernst mayr, 2013. URL [http://en.wikipedia.org/w/index.php?title=Ernst\\_Mayr&oldid=562254199](http://en.wikipedia.org/w/index.php?title=Ernst_Mayr&oldid=562254199). Evolutionary biologist

<sup>21</sup> The question as to the measurability of intelligence is left to later here

<sup>22</sup> Most theories on neo-darwinism attribute stops and go's within evolution to be the norm.

<sup>23</sup> One of the main issues of the paper.

<sup>24</sup> Betterment referring to quality of life.

<sup>25</sup> Constitutes the core of the book, see later.

<sup>26</sup> Pretty evidently not.

of a systemic breakdown, but bet on the problem annihilating itself. The masses of the world population are the ones at major risk. The elites seem to stake on defensive tactics, not willing to address the systemics at fault.

Climate warming, pollution, population issues, dysfunctional majority populations, bio-diversity issues, economic disparity, exhaustion of resources, and human impacting in general might sweat into dissent in larger human society. It also is an issue the elites consider manageable.

Mostly by so many uncoordinated expressions of disarray, something as asymmetrical as terror, or say religious conflict, economical migrations, most probably a combination of many dissonant local disruptions probates "run-away" situation. Un-predictability, disruptive noise, seem to be a given and is anticipated by the elites, enforcing the current policies, not willing to innovate.

FOCUSING ON THE GLOBAL population masses, confronting an array of out of control Eco-phenomenons, the to be expected unknowns, presenting themselves in a sequel of sorts, the a-biotic-al and biotic-al vengeance, reactiveness out of specific agency of humans, direct pulse interference of humans, of which the primary inducer is solely human created, in-comprehended, unforeseen, uncontrollable consequences can be expected. The cascading effects of human initiatives lifted by the Eco-system to disruptive magnitude, the experiment of global engineering by humanity, the exponential side-effects of it, a third layer of damping those, gone awry, opens up to probabilities. The compilation of hazardous kicks of nature to human abuse might well complicate the days of the future. The Eco-system should be seen as an agent of direct influence.

The above points to the theoretical possibility of far lesser coherence than as of yet on planet human, greater inconsistencies, disruptions in the human relationship with the Universe. There is little cause-consequence logic in these phenomena that engender sentiments of preclusion, they tend to feed on themselves and each other, there is no precise enough way to predict outcomes of say population numbers, pollution, or climate warming and on in series of one, let alone binary additions to more than one.

UNPREDICTABLE cause and consequence sequels, the dynamics and self-sufficiency of reality, the possible hardwired raw human potential not being alterable, or not, so many unknowns.

Directing the future, our finite momentous grasp of too many dimensions and data, the restricted capabilities of human observation, being such decisive handicaps.

TO REFER TO THE PRACTICAL, a cheap fossil fuel boom might not be repeatable, absence of the kind refraining from another boost of immediate illusions of progress. another bout of luck might not materialise.

A GLIMPSE INTO the matter of life as transcribed by science, bio-scientists, bio-engineers, robotics, genetics, multi-disciplinary research of some quality, cross-references, anything at hand, suggest that humankind is far away from miracle solutions of abundance, encountering myriad obstacles of complexity.

The effort of good science is laudable, the question is as to the quality of desire of the scientist, is he working on solutions for a ten billion human world, the cooling of a 4 degree Celsius warmer earth, or dare he project his foresight of a future with one billion people and re-stabilising temperatures.

Then science is many times corrupted, focused at on converting knowledgeable bits into consumer items and marketable solutions to monetise, and at best, solve localised problems. Technology goes since long the same path. Relevancy, the definition of it in mainstream parlay, points to consistency in profit, immediate application-ability, not quality of long term desirability. Looting, is preferred to conceptualising, building from scratch, engineering the generational future.

If there is anything linear it might well be the human drive to oblivion, the exemption from logic grants of comfort to smarts rather than measurable intelligence, denial.

THE QUESTION of why remains. Is disorientation rooted in the psychology of the individual, in the hardwired emotions within the brain, the intrinsic patterns of feeling, in the social ordering of life in society?

Does it concern the disconnect between the rational mind of some of the best of kin and the emotional absorption by most, is there a logic of failing and uncontrollable behaviour and social dissociation, an obligation to confusion?

TWO OF THE THREE AGENTS, in latter chapters pulled into focus, the differences between the human masses and public conscience and secondly the elites of all sorts, and how they originate in the individual "nature", 'instinct', the "hardwired brain" need to be questioned as yard-sticks for humanity potential limits. Whether they are hard limits or soft transgressive borders.

There is a suggestion of how logical thought seems to be hijacked and feeds back to emotional layers of perception, as far as a reference to soft, redraw-able borders of potential, the better logic relaying to different emotional perception, to different behaviour.<sup>27</sup>

<sup>27</sup> Enter the importance of communication.

THIS PAPER TRIES TO QUESTION attitudes, method, social constructs, human psychological identity, rather than reporting on spot problems and solutions games, readily packaged for consumption and debate. This is seen in all fields, from economics and post-modern day politics, Thomas L. Friedman, al Gore, the endless list of contemporary tweeters and "benders" and proposers of solutions, the lobby-ing of green capitalism.<sup>28</sup>

<sup>28</sup> There is a limited supply of good data hidden in the bulk abundance, though the norm is: abundance, irrelevance, confusion, minority interests, suggestive lies, the bend.

Solutions to finite problems are needed, problems such as climate warming, migratory expectancies, bio-diversity, economics need a workable day to day. It cannot be enough, be the main matter. The underlying design concept needs to be altered.

Practical might have to sacrifice to conceptual in importance. It might have to surrender to the evidenced: risk, costly errors, high energy demand. Reducing clean output of human interference paradoxically might mean more intense interaction. Return to slower lifestyles might carry promise of intenser living on the personal level.

Hinting at short-term, local, conventional solutions seems rather limited. It adds to the general problem by solving localities and necessities of anew limited references, by shifting burdens to ever closer vicinities. Scaling is a necessity thought, as a method is not questioned, but localised solutions might engender larger complexity. Green capitalism goes from solving one problematic to fermenting additional complications. Limiting the context of probe and solution leads to problems.

FUTURISM, predicting the outcome of tomorrow is impossible, though mirroring possibilities, has the merit of indirectly shaping future outcome, by altering perceptions of expectancy, sensoring attitudes and planning, they tend to act as suggestive polls.

What should be given priority is looking at the element of method and organising. The need for better human potential thrown at problem solving, defining problems, tweaking the equation between the tool, the man, and the problem.

BEYOND THE more superficial layers of conscious thought, the engineering of society, religion, philosophy, science, policies, polities, backed up by glances at humanity's last few thousand years and the fictional future, the pivotal modular is suggested to be human potential and more of it to bring result.

BASED ON THE prior suggestions, "that play we must", there is no backing of on the horizon. Us humanity encounters itself in a situation of want, to be solved necessarily and the luxury to choice of interference.

If humanity dare not take responsibility in a much broader sense as within the confinements of enlightenment, religion, the current philosophy of science, the policies of territorial restrictions, short timelines of solution, there is left to the problem to solve itself, hence disruption by bulk humanity and Eco-system responses, meaning regress for man to less desirable living environments. At the least uncontrollability will surge by factors. Rigid and long-lasting incapacity to find another possibility as the one encountered today where man meets the luxury of partly deciding what the future might represent, might establish.

Not engaging might mean to loose out on the moment of opportunity, trade down to a long sequel of submission and discomfort, contrary to any of our present ambitions be they flawed.

Secondarily, the quality of involvement, the issue of the luxury presented to humanity on the one hand, and the drive for survival on the other, coagulate in taking responsibility of a future of which we are to be part “in comfort”.

THE WINDOW OF OPPORTUNITY might be now for humanity. The fossil fuel burst is dying, humanity needs to pull another trick to keep alive the species, this time the natural world might not be the provider. Solution shopping is requested. The need for in depth, systemic change is urgent, speed a requirement, long term consequences are obtainable on short delay, within narrow margins, adroitness is required to beat undesirable consequence to finite output of quality proportions, both, long into the future persistent prone.

SOCIAL ENGINEERING might still be the most potent tool for now. If humanity can address the current shapes and proportions of human potential to quantifiable human numbers<sup>29</sup>, headway could be substantial.

<sup>29</sup> See page

THEN BETTER logic of thinking, the theoretic and practical ever closer, the trick-bag from molecular and biosphere fusion, to physics, to human psychology, to bio everything, brute force attacks are to be served combined with surgical assessments. Understandably, with utmost delicacy, zest for risk, attention for “bends” of self-deceit, the dichotomies defined by the past need resolved, the necessities of the present attended insistently.

WE SHOULD BE LOOKING at the base element of method and organising society. The need for better human potential thrown at problem solving, tweaking the equation between the tool, man, and the problem.

AGAIN BEYOND THE MORE superficial layers of conscious thought, the engineering of society, religion, philosophy, science, policies, politics, backed up by glances at humanity’s last few thousand years and the fictional future, the pivotal modular is suggested to be human potential.

The need for higher capacitation of what can be defined as human potential is needed. There are two open venues, redefining potential, and better permeation of potential to the masses.<sup>30</sup>

<sup>30</sup> See [53 45](#)

THE NEED TO distribute the average human potential to the biggest number of humans possible, for the sake of acceptance and comprehension of better logic defines better potential in part. The need for better data to be absorbed, emotionally comprehended, intuitively



grasped by the majority of humans to make them functional agents of change, part of the decision making process, is a primordial issue of bettering absolute potential value.

The lack of open global society, and the concept of global society based on narrow bandwidth concepts of bended logic, is probably the utmost impediment to humanity.

We lie to ourselves,  
to each other,  
and we put exuberant energy  
in the process.

THE PRIORITY THEN should be to peak potential within clusters of power as never seen before. Initiating a two step process of propagating a quality message and secondly, opening the door to the influx of more of now deliberately waisted potential within the spheres of humanity's numbers to power circles. Power is not potential, power being an essential part, hence the need for propagation of potential to the largest number. The emotional prefabs, not differentiating as to larger humanity's fears and the uncertainties, and canny self-deceit of the elites then might start altering destitute power elite concepts. This being a condition for further propagation of potential to the masses.

THE IMPORTANCE of "urgency" excludes a lengthy process of trial and error from altering the associative's in the brain of collective human and the majority of individuals in a timely way. Adoption, then adaption, by the measure of speed in human history would be below the threshold of urgency if going the long way around. Thus the major responsibility of messaging precisely to the masses by the elites in power.<sup>31</sup>

To the point, it is to be a feat of assessing the obvious to the elites, to try and evade the consequences of climate change, resource exhaustion, pollution, the mathematical numb concept of growth, the cost-benefit graph of complexity. It is round out delirious to try and exploit these holy grails for short-term profit and shift the burden to the commoners<sup>32</sup> and the planet.

ETHICS ARE PART of better brains, this regrettably was on few occasions demonstrated by human history, never including the totality of the Eco-system as in it's perception either. They, the elites in power, should consider the fundamental change of infinity to limited resource. No Americas might be waiting on the other side of an imaginary ocean for future generations, not territorial expansion but the expansion of context of the mind.

IF POTENTIAL has too low a concentration to permeate, impose sufficient propagation, then serious questions remain, one is the

<sup>31</sup> The elements concerned will be decorticated later on.

<sup>32</sup> Historically rich denominator of the general population.

raw potential of humanity, no matter of it's concentration, is it apt to the problem solving process presented historically? Secondly, is the propagation of potential a possibility.

DIFFICULT MATTERS, the gaps to us humans are dominant, "are we up to par". That, is so many references to the title, "a minor matter", the dripping cynicism that humanity is in crucial and tender needs, a deprecating statement, a provisional conclusion to the question of does humanity have enough net worth to the Universe to stake out it's proper survival and future.

If nothing is there to suggest a possible win, then rooting for humanity to put up a fair fight is the more laudable. The need to take on responsibility is there, be it for the sake of sports. The improbability of convenient results, against all odds, the underdog, a game humanity has played on scale all along, revved to bigger stakes.

The latitude to method might be open-mindedness, creativity of the deeper layers of the mind<sup>33</sup>, itself subject to the construct of the brain, better harnessed, cumulative potential, humanity of a different shape by auto-engineering rather than by evolution in the Darwinian sense and sense-less disruption by natural phenomena induced by human mismanagement.

The planet supposedly has a few billion years to go, taking us along, could be the better quality of desire goal, a better future assessment might be shaping.

<sup>33</sup> Hundreds of thousands of words of science output have been dedicated as of yet to the relationship between the mind and the brain, religion and philosophy having done their part, historically the "soul", "mind", and "brain" pointers have been ones of obsessive focus

*I*

*The equation in it's context*



# Universitas

ALIAS THE ECO-SPHERE, the Eco-system, the Bio-sphere, including the planet, including the troposphere, human liveable bio-spheres, larger reality, where now and possibly in the future, humanity can roam. ...as far as the suggestion of outer-natural worlds should be included. Everything, greater reality to humans.<sup>34</sup>



<sup>34</sup> From now on the agent of reality here termed is capitalised in the text.

Figure 3: The troposphere, image from Wikipedia.

Bruno Latour<sup>35</sup>, limiting himself to the “hemisphere of man”, expresses charmingly the inner part of our universe in these words:

To define humans is to define the envelopes, the life support systems, the Umwelt that makes it possible for them to breathe...

To avoid science from monopolising the concept of reality, it is consequential that there is acceptance of probable interference from beyond the borders of the known natural world, into the domain of the of yet unknown natural worlds, probably into the concept of reality existing outside what scientific method aspires to discover. That humanity probably , will never, be able to detail and comprehend what our larger environment constitutes of.

<sup>35</sup> Wikipedia. Bruno latour, 2013c. URL [http://en.wikipedia.org/w/index.php?title=Bruno\\_Latour&oldid=571619582](http://en.wikipedia.org/w/index.php?title=Bruno_Latour&oldid=571619582). Sociologist, anthropologist

That science barely scratched the surface of natural reality, from anything smaller than a molecule and on the other side, anything bigger and further than the closer-up star systems is common knowledge. Contextual rather than absolute knowledge is good science. The suggestion of somehow, somewhere, sometime comprehend the natural world and beyond cannot be dogmatised, that turns science into dogmatic promise not needed for its acceptance as a contributor to human knowledge.

The believe of ever coming to terms with explanatory comprehension is not advisable, and rather contrary to the going scientific optimism, the statement that it is but a matter of time to "ground" the mysteries of the natural world into scientific explicates. There might be "territory" out there that science doesn't behold in its definition of reality, that the natural world is the end of it is dangerous a proposition.

THIS IS NOT A PLEA for introducing the concept of external god, on the contrary, above refers simply to more. Science edges to traditional religion when the postulation of somehow, ever, being able to comprehend and explain reality takes charge of false self-assurance.

IT IS A HARD bargain, the perception in itself of our cosmos. Humanity positioned within, drawn to attend the unavoidable, the immediate, it being a luxury to discover the incomprehensible.

The emotional need to position a god, in an external posting to our realities, to shift the responsibility and anguish of existence of our backs is driven by fear of the unknown. Science seems to have some of the same effect. Theoretic theories of the contemporary, are all subject to the danger of context-ing our essential living space and timelines to irrelevant bulbs of little relevance.

Humanity is not only wrestling with the auto-inclusion within the problem of comprehension, but secondly the unsolvable notion of death, the timeline within which everything should or not make sense.

This is our world, our cosmos, un-comprehended mostly, undefined in its limits, the promise of mystery ever enduring, and the ongoing struggle to compromise, and anchor our perceptions to the laws of the immediate, the daily survival.

HUMANKIND IS NOT apt to see itself, the every individual's meaning, in cohesion to our social and generational perpetration. For now our ill-comprehended universe gives us little consolation, indeed it is toyed to a child's scale by our perception. The eco-system we live in, is hardly emotionally comprehended, the feeling of being out in the cold, to hold onto the confined logics of religion as well as science, the third legs of technology is the psychology of hardwired human.

The consequences are here, the universe of man, ever shifting,

human perceptions need to be reassessed continuously. This game of the natural world and our proper perceptions, the logic of time, and meaningful timelines to the individual, defined by our own mortality, are squat beacons of existence and time.

It would help, as above suggested, to expand the notion of Universitas to larger scales and dimensions.

WITHIN THE FRAME OF THIS PAPER the above descriptive is assumed. In that form the Universitas element will constitute one of the three agents of the equation proposed later proposed<sup>36</sup>. one of the three elements withheld after reducing complexity to the minimal proposition of the paper.

<sup>36</sup> See on page 75

THE STATE OF OUR TROPOsphere, our nearby surroundings.

There is a real problem, and it can be rationally comprehended. It is measured by good science, data are abundant, it is responding to the logic of cause and consequence, the rational is mathematical. It is timely, it is exponential, it is generational and universal. It cannot be challenged but on a planetary scale. It is involving the whole of the biosphere. It affects all and every individual, thus any arrangement of communal identity is irrelevant in this perspective. It becomes one more interchangeable camera lens, a spot on tool, responding to the major exigence of the larger context.<sup>37</sup>

The problem is not about to go away, and if it does, even then the consequences will linger far longer then the initiation phase. Dozens of possible generations of humans will see themselves affected. The problem is critical in all the senses given, it redefines the word relevancy. It is at once an issue of survival and includes the luxury of choice.

It is significant that by engaging in problem reduction, to refrain from evidenced nocive<sup>38</sup> practises, some restraint from brute force, the consequences of the last, most destructive century and a half of human interference with the planet is due. The running away consequences of it, the reducing margins of utility, the lesser return laws, can then be smoothed out. To accomplish a transition, less disruptive, turbulent, to some stable platform of comfort, permitting human civilisation in a different shape requires better perception of the Eco-sphere for one. Though we customarily relate history, then explain it as progress and optimistically carry the day with some more wrecking as the going method of interaction with our planet, that might not come to terms with our Eco-system, greater Reality.

The possibility of the problem of faltering perception, solving itself, is the scenario currently written. It is explicitly enveloped to confined principles that need to be questioned.<sup>39</sup>

THE BIO-SPHERE ITSELF will take care of some of the human interruptions, reach a different state of equilibrium somewhere down the line and it's chances of survival are way more optimistic then the resilience of one more species. Statistics, common sense,

<sup>37</sup> There is no time for doom thinking, survival, the common term, has within the confinement of these pages the meaning of distinctly altered forms or shapes as a result of major interference. If to say humanity would expand into a fifty-thousand million count, living within highly different circumstance, that would define survival failing, regardless of the outcome being happy or not.

<sup>38</sup> harmful

<sup>39</sup> Not only does humanity not underwrite the derivatives of ill consequence, but humanity persists in distorting the favourable intent and outcome of effort. Including science is in this mode of problems is opportunity.

science, empirical individual experiences, the might of nature is well known. Virus-like human is probably outlasted. This should be a concern to humanity.

The human partaking in climate change, the human participation in polluting, resource exhaustion, virus-like human population dynamics, the high dynamics, all consequential output, according to our own measurements the same, is quite negative, again even within our own perception. Yet we go on, as a whole to reduce the ecosphere to planet human.<sup>40,41</sup>

The option to engage the outcome above, anticipation, a limited model of rules of engagement, a definition of what we want is put of.

The better ever probabilities of chaos are apparent with regard to a confrontation with Reality, itself capable of defining the when and how of any engagement. The era of imposed rule, no margins or smaller margins of choice might be nearing. Alexander Reed Kelly<sup>42</sup> wording it differently,

Chaos theory does not lend itself to explanation in plain English. It is notoriously difficult to get across to the public. Even the highly educated can have a tough time grasping its abstract meanings and implications. In general terms, the theory holds that as an increasing number of essential parts of a complex system break down—such as a stock market, climate or mechanical engine.

The overall system is destabilised, and its exact behaviour becomes impossible to predict. This event precedes what's known as a "runaway" situation, which occurs when a critical number of those parts stop working and irreversible "tipping points" have been passed.

Discomfort at the least, is a probability growing, yet there is more cocooning, more hiding in dungeons of local comfort, leaving the big picture and the latter generations in the open. The last, by the bootstraps of the transient love for our own descendants and the inescapability of sharing the consequences to all individuals, the motivation for action should be secured. It is not.

HUMAN INTERFERENCE is no longer at cause, a hands of approach is not questionable. a return to the romanticism of Rousseau is not realistic, nor desirable, the critique of confined logic, contextual reductionism is at cause, not the tools we dispose of. Yet, a smart approach, the search for one is lacking, the concept of designing a quality future little understood by ongoing stratagems.

Population dynamics, whether in growing or the diminutive sense, the consideration of their importance even, added to the present numbers of the world population by themselves, the well known dynamic of increased pace by increasing any kind of density, will accelerate the consequences of today's causes of concern. Populus, see the next chapter on page 45, the next variable of unpredictability of choice is complimentary.

<sup>40</sup> Planet human, used later on again, is the notion of a world based on the human perception of reality as is, flawed and restricted by definition. The human cube, the box, the conditioned environments that proud us.

<sup>41</sup> Population issues is addressed in a chapter of it's own, see page 205

<sup>42</sup> Alexander Reed Kelly. Capitalism is changing our language. web, 2013. URL <http://mikenormaneconomics.blogspot.com/2013/08/alexander-reed-kelly-capitalism-is.html>. Researchers at UCLA put 1.5 million English-language books into a tool that catalogs phrase usage and found that "over the last 200 years there has been an ever-increasing use of particularly acquisitive words: 'get', 'unique', 'individual', 'self', 'choose'; while over the same period 'give' and 'obliged' decreased," Owen Hatherley writes at The Guardian. The pattern only changed briefly during the relatively egalitarian Western period between the 1940s and the 1970s. "What has happened over those 200 years was the rise to dominance of capitalism, which obviously changed, and changes, our language and thinking," Hatherley continues. The results suggest that the English language has long been in the process of becoming a class language, where words that are sympathetic with capitalist values and perspective are accepted as "standard.... As this tendency strengthens, it becomes increasingly obvious that society is not controlling its economic life, but is in part being controlled by it."



THE FOLLOWING SHOULD AT ALL TIMES be seen as ciphered into Eco-system code. Planet Earth might be resilient enough to get away with human abuse, or astute engineering, whatever we like to call our own dis-ordinate accomplishments, inflicted by human presence today. We humans might come close to blowing up or implode some bytes, disrupt the human biosphere, not the Eco-system as a whole.

Good data are available on climate change, the IPCC's latest report<sup>43</sup> stating that climate change is real, relevant, and the main perpetrator is human.

Nuclear energy and weapons, mining resources, pollution, air quality, they grow into living creatures, some having virtual quotations on the stock exchange. They have larger meaning and a direct Eco-system relationship.

The concept of environment is a moving one. Bio-sphere thinking might be the only way to buy time on this earth.

THE BODY OF KNOWLEDGE we as humans collected over a few million years and intensely over the last few hundred of years is most comprehensive and explanatory with regard to the linear emotional comprehension of what drives us, what shaped the world of today, of what drives our cause-consequence relationship to Planet. How we humans impacted physical reality is known to us. Possible projections into the future, along these lines are prone to loosing propositions, there is no margin for cave-man excuses. The luxury of choice backed by the necessity of now are both at our feet. our great moment of truth, give or take a few dozen years. The history of man-kind might well be not that linear.

Climate warming, demographic retributions, mere population numbers, nuclear issues, resource harvesting, air quality, energy, drinking-water needs, food provisions, became more than two centuries ago foreseeable issues of interest and relevancy.

Arctic ice crusts disappearing, rivers dwindling, crops manipulated with cost to soil and air and water, bio-diversity issues, the tell-tale signs of a world that morphs into a distinct Eco-system from what humanity has known, is large part result of sprinkling human progress.

The thing entering the screen, on the grand scale of the Eco-system, is that we humans<sup>44</sup> managed to impose on reality, beyond the local, the short term, we have reached impressive status. The coincidental conquests of mankind, of our lesser minds, is playing out the believe that everything is fine and better and more is to be expected. We not only entered the play, assessed, but conquered. Our impacts are long lasting, we see our footprint as one of quality.

THE CONVENTIONAL approach to the Eco-system is to pick an obvious problem, and encase it to a solution that fits the going ideology of our society.

Bill McKibben, approaches the Co 2 problem with as a strategy,

<sup>43</sup> Intergovernmental Panel on Climate Change IPCC. 2013, report, 2013. URL <http://www.ipcc.ch/report/ar5/wg1/#.Um1YA2RNRQo>. On climate change

<sup>44</sup> The impact of humanity confounded will be detailed during the rest of the text.

the tools of corporate communication. a mixture of rock-festival, Hollywood like method. The tour-bus, the Turkish global congress. The combination of rock concert and seminar.<sup>45</sup> Not to do away with the effort, but climate change is a systemic issue, it should be tackled by confrontation, not a one more alternative approach. The bigger issues need more, multiple approaches in different directions, the regular decision making system is inapt. This means Washington, the Chinese party congress, the UN security council, the IPCC at once. Not being in the way of one another, clean lines of command, world government, authoritarian in the sense that data and research should impose on policies of loyalties and interests. A shift of energy expenditure, of better minds to where it matters.

Precious time is lost, dragging to match opportunistic interests is an issue. Gathering crowds, momentum, then being co-opted by power-circles, the regular processes of democracy in theory simply do not correspond to the requests urgency abides.

Books catering<sup>46</sup> to the superficial worries of the educated to busy in the system of deceit to revision the system of immediate sustainment itself, the livelihood, the career, the grant money, looking for reassurance fall in this category of non-relevant approaches, not denouncing systemics, but suggesting limited problems, limited solutions, as far as “green” solutions, completing the circle of business as usual. The book: *In het Oog van de Storm*, by Chris Jacobson and co-author Luc Goeteynt, the book: *Toxic Capitalism*, by Gilbert Van Kerckhove and: *The New North*, by Laurence C. Smith. *The New North*. Profile Books Ltd, 2012. ISBN 1846688930. How climate change is suggested opportunity; Wikipedia. Stephen jay gould, 2013 . Not so much his books, popularising science, but his suggestions on evolutionary biology; and Steven Pinker. *The Better Angels of Our Nature: Why Violence Has Declined*. Not mentioned, 2011. ISBN 0670023159. Narrow definition of violence

Above suggestions reach the larger public, affect general perception, that matters.

Propositions of ethic prudery, optimistic repartition, context reductionism are serious impediments as to Eco-system comprehension by the general public, causing the stop of reflow to meaningful politics. Stephen Jay Gould, Steven Pinker, Jared Diamond<sup>48</sup>, Juan Cole<sup>49</sup>, there is this generalised acceptance of the alternative voices in science and academics when it communicates to the larger public to surf the politically correct, assert loyalty before criticism in all matters of relevancy, including the state of the environment.

The institutions, the affiliations, the references to the conventional power structures are generously endorsed. Controversy is a seller, but should be irrelevant to sublayer intentional policies. Rather to the purpose of a truncated message of expectancy, seemingly liberated from bias. It is all ultimately about preserving personal status, career, and academics all wrapped up within power convention.<sup>50</sup>

It is to be mentioned, that there is a minority of scientists and academics worldwide, doing serious work, being left in the middle to be outspoken or not, whether they are sleepers or outspoken,

<sup>45</sup> Wikipedia. Bill mckibben, 2013. URL [http://en.wikipedia.org/w/index.php?title=Bill\\_McKibben&oldid=564757393](http://en.wikipedia.org/w/index.php?title=Bill_McKibben&oldid=564757393). McKibben is an activist, applies corporate tactics to corporate excesses. Grass-root support championing

<sup>46</sup> Luc Goeteyn. *In het oog van de storm : over mensen, geschiedenis en klimaatveranderingen*. ASP, Brussel, 2012. ISBN 9789057181443; Gilbert Kerckhove. *Toxic capitalism*. AuthorHouse, City, 2012. ISBN 9781477219065; Laurence C. Smith. *The New North*. Profile Books Ltd, 2012. ISBN 1846688930. How climate change is suggested opportunity; Wikipedia. Stephen jay gould, 2013 . Not so much his books, popularising science, but his suggestions on evolutionary biology; and Steven Pinker. *The Better Angels of Our Nature: Why Violence Has Declined*. Not mentioned, 2011. ISBN 0670023159. Narrow definition of violence

<sup>47</sup> Mark Lynas. *The nine planetary boundaries: Finessing the anthropocene*, 2013. URL <http://longnow.org/seminars/02012/mar/06/nine-planetary-boundaries.finessing.anthropocene/>. How Fukushima 2012, mentioned in the Lynas talk looks different from 2013 situation. Boundaries or quality, what should be the goal. The bend

<sup>48</sup> Wikipedia. Jared diamond, 2013. URL [http://en.wikipedia.org/w/index.php?title=Joseph\\_Stiglitz&oldid=566365782](http://en.wikipedia.org/w/index.php?title=Joseph_Stiglitz&oldid=566365782). How his theories on Eastern Island might be wrong. Narratives based on science, tends to be conventional. Localized extinctions, confusion about how societies choose to fail or succeed. Popular science. Dominant line of thought. Geography is destiny

<sup>49</sup> Wikipedia. Juan cole, 2013. URL [http://en.wikipedia.org/w/index.php?title=Juan\\_Cole&oldid=566574959](http://en.wikipedia.org/w/index.php?title=Juan_Cole&oldid=566574959)

<sup>50</sup> These issues will be addressed later in more depth.

organising themselves duly in secretive clusters within and outside the power circles. Then there are exposed public intellectuals, Noam Chomsky foremost comes to mind, attaching priority to true above polite. There is a body of researchers grappling with structural deficiencies in society, wrestling with intellectual boundaries, regardless of political politeness.<sup>51</sup>

<sup>51</sup> Editorial. Noam chomsky info., 2013. URL <http://www.chomsky.info/>. A one man database with a conscience

THE CHAOS THEORY, FUTURE uncontrollable interactions approaches most the known unknown of choice. To be successful in predicting a picture rich, detailed look into the future is known not to work well. That leaves space for conceptual thinking, defining the needs then the solutions of the future on principled grounds, quality of imagination to quality of desire. There is this case for considering seriously conceptual de-structuring of the policies of the as is, to include a more complimentary venue to science and academics.

THE MAJOR IMPACT of humanity confounded<sup>52</sup>, by it's numbers and the consequences of it's presence, on the Eco-system makes for considering the the Eco-system as an independent carrier of agency. The capacity to fall back to a different equilibrium, whatever humanity might advance, the reactions of the Eco-system will be mostly unexpected, not necessarily comprehensible to human anticipation as science is in public communication overconfident to promote.

<sup>52</sup> The factor humanity is in the following two chapters to be split up into Facultas and Populus, with differentiated impacts

Chaos, the extreme side to this, is opposite to planned interference, the reductionist view of only considering the human world with disregard of the organic responses of the Eco-system. Predictability is limited.

With regard to climate change for instance, it is hard to anticipate from the data what will happen, how the cause-effect relations will play out, what the detailed processes will be, how the human versus climate reactions are dependent. The end-results in an hypothetical new equilibrium play out over tens of centuries, brusque reactions on the contrary are provoked over a matter of years. Defining locality in itself is a problem, another reference to the complexity of it all, the rebounding effects.

THE PROBLEM, LET ALONE the solutions are ill promoted. What filters to the public domain is politicised, out of the scale of priority assessment, the problem gets lost. There is little coherence, primes the thought of the moment, a sound and visual byte lost in the nowhere.

On top, there is this dubious believe that climate change is a short-term opportunity maker to the elites foremost, backed up by the ability of a trade of to be made at any time, turn things counter-clockwise within an enduring buffer of comfort. There is hardly a case to be made for this optimism of the elites. shifting burdens of conclusive harm to the general population is no new tactic.

Inertia is in fact high risk speculation, at the expense of human

majorities, and the environmental cocoon. Short memory history of course leads to the suggestion of not we as in the elites, but them, the masses as historically just and functional.

Do we not have air-conditioning, heating systems, conditioned shelters and work-spaces already now. The logic is for this to go on, the distinction of comfort levels set by economic means. Is there not the firm enlightenment believe in progress, in solving problems, not readily admitted man created, and have the living conditions of the elites being rewarded by their higher and better standards of comfort always been accepted and leveraged as a motivation and inspiration? Why should this change?

The answer might lie in the trade-of between derivatives versus net clean outcome, there seems no intent in realistically assess the cost of positive outcome versus brown noise.<sup>53</sup>

That recent history of the planet is man dominated, is not at question, and no, that the consequences are mostly within the domain of invisible to the public are both important suggestions. The general public should have a right to decent, uncluttered<sup>54</sup> information regarding the Eco-system, underlying this the public should be educated in the comprehension of it's reality at large.

THE DISSONANCE of the later exposed components of Facultas and Populus constituting the whole of humanity plays a major role in regard to the Eco-system, the Universitas element. It will be addressed later.

BELOW PREDICTION is no more flawed as the daily message of optimistic progress to the human community.

We humans have an active, participatory right to ocean acidification, stratospheric ozone depletion, fresh water pollution, chemical pollution, aerosol loading of the atmosphere, biodiversity, and other pressing issues, and to the solutions.

THE 84-PAGE DOCUMENT<sup>55</sup>: Turn Down the Heat: Why a 4 degree Celsius Warmer World Must Be Avoided, which was written for the World Bank by the Potsdam Institute for Climate Impact Research and Climate Analytics mentions the following. There is a painted picture of a world convulsed by rising temperatures a mixture of mass chaos, systems collapse and medical suffering like that of the worst of the Black Plague, which in the 14th century killed 30 to 60 percent of Europe's population. The report is dated as the annual United Nations Conference on Climate Change began on Nov. the 26th 2012 in Doha, Qatar. How is urgency to be defined?

Since climate change is not seriously addressed.  
Since a temperature hike  
of over 4 degrees Celsius, once realised,  
is irreversible.

<sup>53</sup> Allusions are made throughout the later text concerning this remark, see page 107.

<sup>54</sup> see the importance of this element in the chapter on communication page 149.

<sup>55</sup> World Bank. Turn down the heat : why a 4 °c warmer world must be avoided. on the web, pdf, downloadable, 2012. URL <http://documents.worldbank.org/curated/en/2012/11/17097815/turn-down-heat-4%C2%B0c-warmer-world-must-avoided>. The question is to what fines the World Bank which is criticised elsewhere in this paper for it's Neo-liberalist policies published such report

Since the atmosphere might hold C o 2  
and methane for over a thousand years.

Since the predictions could include  
the loss of a mathematically significant  
part of the world's human population.

Since the population depression,  
by a considerable percentage,  
alters the meaning  
of production and consuming,  
climate change paving the way  
for renewed cycles of growth.

Most of it would be "remodeling"  
of habitats and logistics,  
probably taking into account  
the empirical evidence of the catastrophes,  
the chaotic consequences of climate warming.  
It could be suggested  
that humankind, seeing it's  
boundaries of living restricted  
would adapt  
to denser habitats.

Since resources as compared to a drastically  
reduced consumer base would encourage  
the feel of abundance  
thus first hand encourage optimistic vestments in growth  
in the consumption per capita  
as a next in capitalistic modes.

What would persist though is  
lesser control,  
imposition,  
lesser dominance,  
territorially restricted boundaries,  
for humanity into a next cycle,  
timeframes of fall-out,  
imprevisible.

HOW REALISTIC IS THE possibility of venturing into different,  
alternative eco-spheres that might sustain human life in some form?  
Timely? Climate change is not the only menace to the current shape  
of the Eco-system by far. Is this then the excuse for neglecting  
negative human interference, be it unwanted, out of incompetence,  
by not accounting for it, with planet earth?

The rightful conclusion should rather be that the independent, surprising, Eco-sphere agency should be anticipated as not prioritising man, that man should do it's utmost to be included in the larger context, that the environment of human reality is not an inconsiderate, to be engineered, conditioned tabernacle. A fish in a bowl is maybe not the way.

# Populus

ALIAS THE SUM OF HUMANITY'S numbers, the sum of biological man, the organic sum of biological man, the public, the commons, the commoners, human bulk<sup>56</sup>, the un-people<sup>57</sup>, the numbers footprint, the footprint in pounds, "de smalle gemeenschap"<sup>58</sup>, humanity, humankind, the seven billion plus, main-street, human per capita, the general population, the general public, the masses, the crowds, the many...

Before anything else,  
the question of who am I,  
and who are we,  
is to be answered by us, by me.

There is a successful effort  
in doing that away with,  
defining our perception of self  
without our input.

That defines Populus most,  
not being able to be,  
though wielding physical bulk,  
having no identity proper,  
is the first impediment to potential,  
belonging to Potential,  
assuming responsibility.

HUMANITY'S MAIN "SINGULARITY" IS IN OUR social organisation. Any singularity of a different kind will follow up on this. To whom, will the better merging of other tools benefit, hence the fall-back on our social organisations. Throughout human history, more of individuals carry more potential, that translates into wealth, does the thriving, more densely as a variant on sheer numbers, populated areas carry more power, intelligence, efficiency anything. The what first question, bigger numbers with as consequence wealth, or geographical predisposition resulting in bigger numbers are no contradiction. They are best seen as a loop, continuously feeding

<sup>56</sup> See later, exempt from individual potential, but bulk is left, so becoming a social phenomenon involving any individual. Organic distinction.

<sup>57</sup> Editorial. Noam chomsky info., 2013. URL <http://www.chomsky.info/>. A one man database with a conscience

<sup>58</sup> See the cover , the term is the Dutch reference of extraordinary to the commoners.

Wikipedia-bijdragers. Jan modderman, 2013. URL [http://nl.wikipedia.org/w/index.php?title=Jan\\_Modderman&oldid=37017820](http://nl.wikipedia.org/w/index.php?title=Jan_Modderman&oldid=37017820). De smalle gemeenschap, the narrow bandwidth community, is a rather original attribution to the commoner description



Figure 4: New American citizens take oath during a mass naturalization ceremony, New York, 1954. Time Life picture by Lisa Larsens as it appears on the site: <http://life.time.com/culture/life-photographer-lisa-larsens-curiously-intimate-pictures-of-crowds/#1>



into itself. This was historically so along the line of human history. Geographically the world till now was also “expandable”, in myriad ways. To conquer, there was always value in numbers, there were margins to write of the derivatives, the undesirable outcome, the means to define the contexts of validity to what a certain sub-population of the globe saw fit. When the strategem demographically broke, when there was decay, or death, the systemic theory starts all over elsewhere, or even in situ, to proof it’s validity once more.

AT WHAT POINT IS THE THEOREM NOT TRUE ANYMORE. Is there a boundary? When means conquering diminished return, to no return, to loss, the reversal of the envied effect. Some paradigms have changed. A seven billion population, does it add to creativity, invention, organisational efficiency. Or are other factors responsible. What if boundaries of population would be theoretically non-existent, suppose, then would it still be desirable, indiscriminately to choose not to influence human population counts by any means. Humanity did influence always, throughout our history, discriminately, population counts.<sup>59</sup>

<sup>59</sup> The story is quite similar to GDP and Gross Global Product.

Primitive means include war, genocide, religious incitement of fertility, migrations, the introduction of ever new sources of energy, food, from the potato to the combustion engine, cheap consumer items. Whatever we did, it influenced and drove the numbers game. Right now the major determinant of population counts could well be capitalism on a global scale. Crudely put:

Cheap food and energy produces  
potential poor populations.

...and to go on along these lines, is it not a moment in our history to consider at least to interfere with population issues in a cleaner, direct way, taking into account the lessons of the past as non-compliant to the current parameters of limited or no geographical expansion possibilities, the far greater permeability within the world population to reciprocate any policy by migrational shifts.

Examples of a new reality in the making abound. It will be hard, for the West, Western Europe more precisely to do anything radical about migrations from the South. For the United States to absorb then merge into Greater Americas. To have statically positioned bastions, demographically long term stable, power nucleus’s territorially bound, elites that do not live and thrive if not invisible to the commoner. There will be little of territorial boundaries left in the oncoming twenty-first century.

Other paradigms, climate change, nuclear catastrophe, water, energy, they all have a global label attached. And yes they include the ever present population numbers problematic. It is not so much putting boundaries on human numbers, whether deciding there are

none, presenting local solutions to population numbers and density, migration issues, but recognising that the dynamics of numbers are a root cause for anything happening in the twenty-first century.

THUS POPULUS, THE DIRECT AGENT NUMBER TWO OF OUR EQUATION.

What defines Populus with a capital P further is the relationship to the later defined Facultas, see page 53. Numbers as to human potential materialised. Physical bulk defines Populus foremost. According it might also be the first impediment to potential diminishing exacerbation, the ability to vying for a better future, the knowledgeable assumption of the need to take responsibility.

This has not always been such. There was historically, as far as the short history of humankind a better trade-of between bulk and potential possibilities, energy output versus accomplishment, might in numbers. That could well be the primary reason to the decisiveness of society not to question the numbers of our collectives as a variant to be tweaked in sophisticated ways. As seen decidedly, and willingly tweaking population numbers is done by the elites anyhow, it is just silenced in the mainstream communication channels. Neo-liberal policies are definitely a main intentional factor as to build new and growing markets for sludge consumerism. It is not so that numbers manipulation is not workable or done, it simply is not discussable on these terms.

POPULUS IS EMPOWERED in it's agency, in it's capacity for disruption. Populus is historically an agent of rouse. From the slave revolts of antique Rome, to the the French Revolution, Syrian recent revolt, the bulk of humanity can be shaken out of apathy and momentarily used as a sledge-hammer. Agency resides in loosing control over the process by the elites.

POPULUS IS NOT INTUITIVE to taking responsibility, the capacity for logic is limited in larger groups. The common denominator issue plays a significant part in this.

EMOTIONAL PURSUITS, ENDURANCE as to physical discomfort, practical, repetitive, motion oriented skills are the positive pathologies of choice. That is where the organic split of the group with the later Facultas, see page 53 might reside. The dissociation with Facultas in harnessing not potential but qualities appropriate as to the immediate needs of most. There simply is little layering, the Populus being reduced to employ-ency on demand, consuming with no choice but colors and wraps. The self-capacity of organising as a group limited to emotional stances, the energy expenditure directed to short-term survival defines life. Flares of stampede, moral and intellectual basket-case individuals rise and drop death within it's contours. The crude emotions of herd, arouse the senses... we like to see our leaders as one of us, loyalty above any principled, logical

thinking.

Urgency, not relevancy, sports, entertainment, gender issues, the family, the clan, “panem et circences” is the going, the common denominator, and we tend to discard interference with it. Digress of our<sup>60</sup> main objectives is spat on.

What causes this well known, well exploited apathy? Why are the masses apathetic to re-questioning society and collective behaviour. The lack of need? our capacity for suffering is vast, we always are afraid of trading the ‘what we have’ untenable, for what can be, inconceivable. Do we<sup>61</sup> need a digital image to avoid the pain of the conceptualisation of tomorrow, to trade the burden of today for chaotic mongering, we might, and we receive the Facultas hand in it with gratitude.

Indeed we are sedated and drugged into the surreal of consumerism, untenable cocooning into confined residence, socially isolated as to different propositions of quality, the context of greater reality, by bended logic of promise, then again we always were. Thanks Facultas, it is our nature.

ABOVE IS ONE OF THE CORE IDEAS of the paper, the relevance of how human capita, the number totalling individuals, stands as in contrast to human potential. The power of today and potential of tomorrow is expressed in “irreducibly complex”<sup>62</sup>, translated in evolutionary biology terms, between biologically distinct organisms, on how human potential spheres of physical human relates to our number totalling of individuals, thus to the future of humankind in our relationship to each other, the Universe. The suggestion that there is at this point there is a devastating effect in bigger numbers to quality interference, growing potential, potential empowered humanity, a potential enabled future is evident.

The relationship between Populus and Potential<sup>63</sup>, the dissociation between the sum of numbers to actual output of potential resides the distinction with the Potential group.

The highly complex relationship between potential and numbers is poorly documented. The relationship between power and numbers throughout history is maybe no longer valuable. Man made tools might have altered the relationship to the extreme, with regard to production processes, war, brute force solutions of any kind. There is still to be seen a strong relationship between numbers and the total volume of consumption.

How does potential permeate to Populus, does it. The different breed, the organic distinction between Populus and the later Facultas is it obtrusive in the light of absolute potential crescent within humanity confounded? How does populus relate to absolute potential confounded?<sup>64</sup>

It is a controversial issue, to doubt the depicted customary image of what is humanity. It is hard to set aside the emotional response it engenders in each of us. Humankind defines love, rightfulness, competition, collaboration, sadness with regard to

<sup>60</sup> All are we part of the same human psyche.

<sup>61</sup> Populus of course

<sup>62</sup> a reference out of context to M. Behe. interactions

Michael J. Behe. *Darwin's Black Box: The Biochemical Challenge to Evolution*. Free Press, 2006. ISBN 0743290313. URL <http://www.amazon.com/Darwins-Black-Box-Biochemical-Challenge/dp/0743290313%3FSubscriptionId%3D0JYN1NVW651KCA56C102%26tag%3Dtechie-20%26linkCode%3Dxm2%26camp%3D2025%26creative%3D165953%26creativeASIN%3D0743290313>. The suggestion that science will probably never explain the total of thenatural world vouches for support. That there is reality beyond the natural world is greatly anticipated. The notion of external god becomes expectative as to human psyche. That last suggestion is also locally, conceptually stupid

<sup>63</sup> See the next chapter: on page 53

<sup>64</sup> See the next chapter on page 53.

“universal” then localises approaches as to whom’s intention, to identity. Suggesting there might be very distinct “breeds”<sup>65</sup> of humans, bulbs of complex interference but yet very distinct, is heresy.

<sup>65</sup> Not in the biological and racial sense of the term.

POTENTIAL IS NOT EVENLY presented within human numbers, physical strength as an example tends to distribute rather evenly in the collective, potential tends to coagulate, it has the self-organising intelligence of harnessing within clusters, bulbs, protective to the outside, open and per-fuse to the inside. Forming ultimately a different variable altogether. The distinction that counts to identify Populus might thus mean the lack of potential in it’s harnessed form. Then there is easy confusion as to power - potential concepts.

Within allowed reductionism, it was summarily important to condense the nucleus of potential somehow in a visual form. Thus the contrast of two distinct variables within the equation later proposed. Populus as to Facultas. Flexibility of mind required to assume the distinction, to take the construct out of context is easy. Tempting to opportunistic reasoning, it seems with regard to any quality of the future bad contexting, hence the case made in this paper.

PRACTICALLY AND HISTORICALLY the elites do go against their own interests by neglecting the pool of Populus as a potential source, they barely scratch the surface for low level mercenary aid. Even the origins of economical theory source in this pre-conceived divide between Populus and Facultas.

Police, military, administrators and managers of all sorts is what is recruited, skimmed of the Populus. Loyalty is bought, any talent neglected is thus impoverished from any fertile context of crescent. Relying on Populus as a source of mercenaries, last ditch foot-soldiers, policing forces, politicians, justices, university and media personnel, properly denatured, reprogrammed as to their sense of appartenance, abused of their self proposing ambition to individual success.

NOW HOW PRODUCTIVE these preconceptions are as to a better collective future encasing the three elements of our later equation remains to be questioned.

A virtual world of values, shouldered by unsustainable myths’ as growth, the relationships between real money, the currency apparent in the street and the virtual blob of pretence of the elite, supposedly that in their unaccounted for estimates and calculations everything should belongs to them, the street can only borrow and bargain. It should be a matter of time, and anything flowing back to the commoner, the public domain dries up before arrival, the drop on the hot furnace, a Populus on credit not able to pay the interests in a lifetime, generational slavery universal, private ownership of everything up to the label. The untenability of such a system has

many arguments none very intelligible, yet this is the mad dream the Populus and Potential bulbs are engaged in.

Leaving bulk humanity deprived, is majoring the possibility of disruption, chain-reactions of disruption, uncontrollable outbursts of disruptive behaviour.

Migrations, the large influx of humans into dead zone cities, corralling in minimal space not only physically, but intellectually, emotionally, how long can it last, is it controllable, is it favourable to man's longtime future? Controlled no go zones could model the tendency, and permit experimenting, the gated communities, the green zones of yet the defensive parades of policing. Gaza, Baghdad, Kabul, Palm Springs, nation-states operational military bases worldwide, so many social experiments.

SO-FAR THE PERSPECTIVES ON POPULUS, as in relationship to the Eco-system in the earlier chapter on page 35 then as to the Facultas agent, hence the next chapter.



## Facultas

ALIAS HUMAN POTENTIAL, alias Potential, the Potential Sphere, the Potential Bulbs, institutionalised potential, the elites<sup>66</sup>, the power circles, the power elites,<sup>67</sup> the establishment. . .

<sup>66</sup> Less precise but comprehensible.

<sup>67</sup> Insisting on the relationship between power and potential.

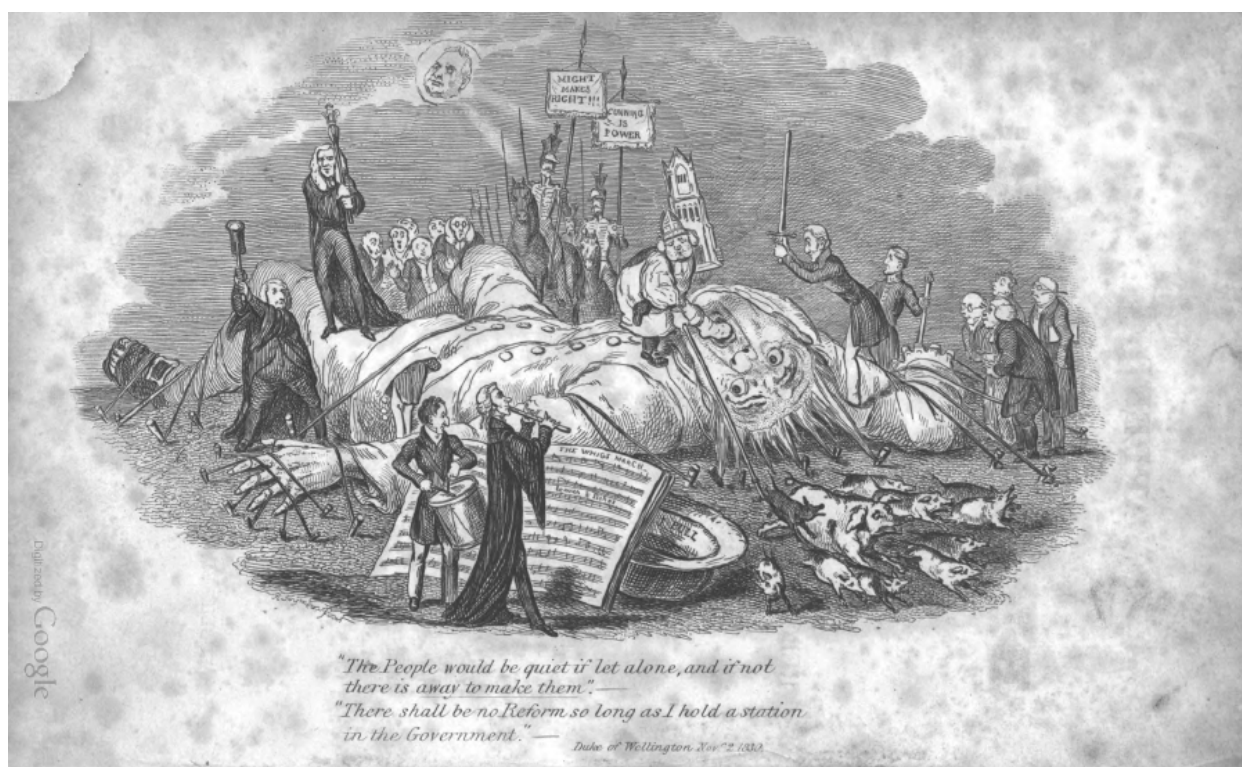


Figure 5: The People and the Ruling Elite in Caricatures by John Wade, 1835 and Honore Daumier 1831.

In a Darwinian sense, the ones that have questionably evolved into a sufficiently different body, then as a second have socially engineered themselves into what can be seen as a distinct organic entity within reality.

SOME CONTOURS...

POWER IS NOT POTENTIAL, no potential without power though. We now touch upon the age-old question of capacitation. Unresolvable dilemma, in any single direction, highly dynamic processes and flows go both ways, the top-down, the bottom up directions of

how power and in it's wake potential materialises. Potential, talent, energy seems to flow unavoidably, it consolidates somehow into power, where it loses some of it's flex, dynamics, when it ages. Thus, far larger potential is proportionately represented at the top of human collectives, the Potential spheres as to Bulk, defined as in the latter chapter<sup>68</sup> float in the upper spheres of our collectives.

Populus, lacking in the capacity to harness power in considerable ways defines it's position of necessary incorporation in the next chapter's equation in this essential way, the ineptitude, as compared to the harnessed potential within the power elites. Then being co-opted, and overtaken by the power element within, relegating other essentials as talent, ethics, academics, science to the second plan. Potential, the capital P one, is between bouts of power mongering the hidden soundboard of the dynamics suspended in the moment. The insidious morphing into distinct shapes, as any Darwinian evolutionist will state, has phases of standstill. It can be said that the elites of power today represent the main agent of potential, hinder raw potential, stratify incompetence.

<sup>68</sup> See the chapter on Populus page [45](#)



THE BULBS AND SPHERES of academia, politics, major institutions of representative democratic power<sup>69</sup>, corporations, or organisationally a-likes pass and behold Potential as referred to in the title. They are the harvesters, the incubators, the possible enablers<sup>70</sup>, the propagators, the carriers and certainly “wasters” of potential.

POTENTIAL within the reality of the power structures is subject to the question as to whether there is critically sufficient of it. The answer to sufficiency, is defined by our necessities and the luxury of accessing the quality of desire choices that will have to be made to sustain from survival to the luxury of better a potentialised humanity, contrary to defective, regressive conditions of living.<sup>71</sup>

The elites of politics, the corporate worlds, the established intellectuals, paid for science, the judiciary, the military and police, in one line, economic theory, the the institutions, the “incorporated” clusters of all sorts, anybody in power is thus to be constantly measured as to the capacity of free flowing potential enabling, that is where hidden potential comes about, that on his turn, should be absorbed within the whole of humanity.

IT SHOULD BE EVIDENCED by the degradation of the larger part of our environment, that the trade-of ultimately is to include the whole of the environmental matter into the equation to avoid the setbacks of ever more problems to be solved into majoring problems. Point to be made, if Populus, the submissive part of the population, as sorted from established power elites, is left out to any solution identically. What can be the the longer run result of quality of life within the Eco-sphere, without the harmony of Populus co-existence for the privileged ones represent?

Privilege should expand to the most common denominator possible, Bulk humanity should merge into Potential bulbs, The Eco-bulb should carry sustainable man. Ultimately defensive tactics of com-partition will come home to confinement and oppression for the elites. Theoretically they are not grounded, there is no logic in conflictive stances, in defining wealth as to having more than most. Thus in the terms of today, within the restricted contexting of our power-elites, power and more of it makes no sense. Potential in it's definition of the need for permeability and peak sufficiency is as a first to be questioned. Populus and the sheer numbers it carries is consequentially to be questioned. .

Potential should carry the day, the pre-science of desires of quality, the risk prone concepts revisited, to throw out the proven contradictions of existing theorems should be norm, the application of the better tools of communication to permeate new concepts to expanded potential sources, the shrinkage of human bulk, the major polluter of the Eco-system.

INTELLIGENCE, in the intellectual sense, the capacity to behold abstracts and deduce new ones most importantly and ethics<sup>72</sup>,

<sup>69</sup> John Keane. *The life and death of democracy*. Simon & Schuster, London New York, 2009. ISBN 9781416526063. Exhaustive, which in the case is not bad, no mention though of democracy in the context of dominant theoretical thinking, as related to our economies. That in the light of perspective is a serious flaw. Democracy as a concept might have become an excuse for liberal economics

<sup>70</sup> Read on, the mention is defined further on.

<sup>71</sup> Refers to the imposition of the demands to “transcendence” of humanity as a whole in some shape that fits the future prospect of quality of life for humanity beyond what is the norm.

<sup>72</sup> Ethics and the mind, the case is later made for ethics being part of the neurone intercourse and the drips of the synapses of a healthy brain.

are the necessary elements of these exacting realms of Potential. The question to what extend within power circles, intelligence is required remains open. Since power tends to preclude any effort to alternative experiment. That is why in part power is what it is. Largely defensive, strategically static, it tends to consolidate in rather static environments, and once cemented it bids violence to be undone. Intelligence as inducer of a work-flow, is largely contrary to power intuition. In a way it is consolidation of power versus creativity of the mind within the Potential circles, as the de-facto best positioned organ of humanity, to rebalance, inquisite peak performance, being highly critical.

AS AN IMPORTANT third, it should be mentioned that the tendency of potential to leverage it's outcome is way above that of the commoners. The intersection of individual to collective, the one from collective to collective is largely above that of Populus. This element might be a most important factor for "wins" or loss<sup>73</sup>. If there is a bull-horn, it is Potential, if there is sophisticated tools, they are at the disposition of the elites.

<sup>73</sup> See the cross-references elsewhere in the text to the capacity to organise the human capability that still dominates the human toolkit

POTENTIAL, THE CAPITAL P one, the bulbs and spheres with regard to ongoing empirical situations of human intercourse with reality are such defined. The definition is relative to the situation, as the Populus one is. Both are regrettably not treatable as "constants" in the mathematical sense, then mathematics itself disregards the element of time, at best they both are organic blobs, who's pulses are subject to random minute change. The definition must do, our tools of measurement are subject to so many impediments as suggested in the introductory chapter. Touching upon the limitations of human perception has preliminary been done. See the introduction on page 21.

There are three main dynamics to be associated with human potential within the context of the paper, human absolute potential, peak potential, how to harvest and harness potential, and the propagation of potential to Populus, the cross-pollination dynamics that ultimately should blur the Facultas to Populus differences.

Facultas rules. Facultas rules what. The main value left to the proportionately huge Populus with regard to Potential is being the subject of potential mining and integration within Facultas. Facultas fails or stands by these rules<sup>74</sup>. The "density" of un-organised, un-mined potential within larger humanity is un-questioned. The elite concept of creating different worlds for themselves and Populus is maybe the single most pertinent measure of peak potential insufficiency.

<sup>74</sup> The necessity to integrate both bulbs, the permeation of potential is later addressed.

Into the future, de facto, humanity imposes a footprint that could last thousands of years ahead. Remains to be asked whether this is desirable, yet it is the case. Humanity on order of the best of it's consolidated potential is a potent wrecker as soon as the masses and the Eco-sphere is incorporated within the context of measur-

ing. To engineer to the long-term satisfaction of the three factors of our equation, not determinism, not evolutionary short term decisioning, is lacking in quality. That is the suggestion. Our human interference is as important as it is untenable. No interference is no option, the dynamics are either reversed intentionally or more of the same will wreck further damage. To take on long-term responsibilities is imperative, there is urgency to the question, and the main responsibility and potential resides in the Facultas group.

The necessity of having touched upon our limits, having bordered the unknown, the realisation and the glimpses of the scope of our human impact confounded, is it not the time to rewrite our potential, smear it out over the biggest number of individuals, to end up in a different comprehension of universe, time and life? Not the invitation, neither the obvious necessity of participation is questionable, but the quality of our imagination as to what the world should look like, what time should mean, how the dimensions of reality should be re-qualified.

The larger part of this task should be undertaken by applying human potential in better ways, the Potential group, as the main denominator of potential carrier is the major responsible organism.

Facultas mostly failed, not in leveraging it's impact but in defining the goals of the common pursuit. The provisional answer to the question whether it harnesses sufficient potential is not affirmatively met within the moment.

Populus in it's submissive state, ill served in conceiving it's ambitions, the nature of these ambitions, being subject to promises of distorted logic of opportunism, potential within it's ranks blotched by method, Numbers to Potential disproportionate, is of course failing by design. The institutionalised versions of potential, the capitalised P and F mentions in the text, answer at best to the question of what is sufficient potential to numbers, sufficient average potential within it's own group, and peak performance potential being the ultimate unknown. The world is run as a dictatorship of power, it should convert to a Potential system in ways of functioning, taking into consideration a context very different from the man-central context that is proposed now.

THERE IS A COLLISION OF reality with the perception of reality. The planetary scale of things, as opposed to confined logic, reasoning on the local scale.<sup>75</sup> Both are systemic failures, not genuine mistakes.

The question to where the responsibility lies is fair, could it be the direct decision making of the respective Facultas spheres? Does responsibility amount to most extend to the engineering by the elites?<sup>76</sup>

This does not imply not doing away with structural prowess' we humans are capable of in engineering and social engineering of our living environment, technology, coding algorithms of automation, research, all the venues of solid effort into interference, but

<sup>75</sup> The issue of scaled models with the purpose of experimenting is not at question

<sup>76</sup> Facultas and the *laissez faire* attitude of Populus, how they interrelate is again to be mentioned, the matter of how we're about to take responsibility, the ethical questions of to where our influence should extend, design by choice, or managerial, out of necessity interference.

questions quality of desire, what we use our tools for, who holds the tools, our engineering goals, our creative imagination as to a world along certain lines that is durable, elegant and offers broader zones of comfort. That responsibility, the misuse, the abuse, the dumbness, the larger part into the hands of Facultas bulbs, is at issue.

To sum it practically, wrong choices, no choices, affect indiscriminately. Humanity has seemed to have come halfway, if we can to such extend disrupt, is our common ambition then not about becoming an intelligent enabler and dare to, not manifestly seen in our behaviour. Also are the ineptitudes not manifestly visible, and need they not to be addressed?

Whatever is "cherry-picked" here is replaceable by better and more examples of systemics at question. Fill in your own.

BILL GATES, is one such living creature of systemics at work. Born within the US middle classes, both parents intimately acquainted with how the system works.

Some talent beyond managerial self-sufficiency, Bill has built wealth of the conventional type. The 'how much I represent monetised as to the rest of the Potential tribe' type. A trophy of status, the preferential power that comes with it ... on copyright and patent exploitation. On blurring the lines between the public, and profit for private sector, this of course world-wide.

Then the shift to philanthropy is made, the conventional type, foundations, how they are suitable and acceptable to even more control, lesser oversight, Facultas consensus, Bulk awe, lesser tax status. What about the invisibility and no-name monopolising within the general structure of the "Gates set-up", in discrepancy with the cured public image of the senior citizen and wife image to the general public. The systemics of it, the acceptability.

A far shot, because any data to proof so is opaque, we cannot audit the invisible Gates, but Mr. Gates must have caused, and still does more to hold Africa as a continent backwards than any public image suggests to the contrary.<sup>77</sup>

<sup>77</sup> In the broadest of senses.

What might be suggested as to Gates in relationship to the systemics the Elites propagate, is that he is systematic, licit, boring, and unethical.

THE VATICAN,

a physical and intellectual structure, a fifteen century hold-out for power, some potential, the one-trick philosophy of promise not accomplished, is another best Facultas comes in imagining what a power make believe potential structure should look and feel like.

In longevity and continuity it beats London and Paris and Washington, nation-state bastions of bastion, anchored to the ground power and wealth. Dare the current Potential bulbs imagine a future of ten-thousand years? Do they have any ambition to envision inclusive, Eco-sphere wide planning of comfort? Is the Vatican to

take us there.

Smooth coherent interaction within the totality of the Eco-sphere definition. Principles that toe the line beyond local environments, across species. Is there any other way than world governance, not feeding back into papal or royal "paternalism" but plugging into constantly renewed resourcing of human potential. Is anything more 'un-natural' to man.

To come back to the Vatican, the systemics of it, the carrier, a flawed logic of promise of an afterlife, the sensibility of the masses as to such a message historically, the adherence of a class of potential rich individuals, providing a pool of mining human managerial resources, by the attraction of power, consolidated comfort and life-long assurance. Is this the example of systemics that "work". Is this the drawing board template of the future?

Or is it grass-hopper Gates, the invisible corporative world, disconnected, unplugged to the masses, but for exploring the limits of acceptable abuse and getting away with it?

What is to benefit as to Bulk humanity and in one breath the Eco-system. Are these some of our elites best efforts examples of future interaction?

IS IT A SIMPLE STATEMENT of sufficient capacity that authorises Facultas to being allowed to function, being the best available bull-horn. The who can is not grounded on inclusive ethics. Should a constant measure of Potential belong within scientific statistics and research, instead of within religious method of politics and economics? A world defined across lines of loyalty, culture, groups, family, is this not the originator of our man-central nowadays?

Whatever it takes to alter measurable human capacity rather than proceeding on as customary, not cranking out solutions within the current markers of the system, conventional processing, should have priority. Humanity has come halfway, if we can at such extend disrupt, and comprehend consistently our disruption, we might be closing in on becoming designers and architects. Humanity might become aware not only of it's impact in general, but of the importance of clean output, engineering of a finer sort as first a necessity, then a luxury. Reclaiming our stake in Potential, the free floating one, feeding back, enabling Populus and Universitas might be the Potential boost of choice.<sup>78</sup>

SIDE-MENTION, DATA, what is it's real worth...

The case for measuring Potential, instead of statistics of economic gibberish, the consumer behaviour within the existing metrics of profit seeking, the monetised as to the real world.

Transparency should go both ways, it is currently a one-way affair. Potential attributes itself all possibilities to become invisible. Bulk humanity is mined frenetically for possibilities of more abuse. Thus data mining, the meta, bulk mining inquiries, the poking in mass coagulation, individual cocoons. The driver is exempt from

<sup>78</sup> The dynamics of impact on the world population could have a very different face. Though in dis-course, democracy theoretics for one, society, most societies recognise potential propagation as a necessity, the concept is restricted to educating the masses into utilitarian, functional destiny, in occurrence being submissive producers and, or consumers. That is not the propagation ambitioned, desirable, the enabling hinted at here.

any accusations of abuse by principles of exceptionalism, moral high-ground, efficiency, progress, democracy, loyalty arguments. The list is un-ending and the public discourse is grained as such to the audience intended. The tools are great, they offer convenience of the day to day to the masses, making them reported upon at instant by their own effort. That is the kind of measurement to which humanity throws it's major effort. The question as to what is relevant to the Bulk of humanity, the Eco-sphere is exempt from public scrutiny, subject to public discourse modulation, by all levers of form and content.

Could it be that the 'data-holding', the server farms potential is as small as changing the goals of destiny, the shift to distinct priorities, to make the billions of bite and bits folkloric to obsolete? Could the effort be ludicrous, the energy invested have a negative impact on the future? Is data gathering as ad-hoc, impedimental to seeing relevancy, what matters?

Should not go the effort to monitoring the Potential bubble with the same sophisticated tools as used to sound the Bulk of humanity. Should not transparency be a two way process, the definition of transparency not do away with evasive constructs, layered confusion, should Bill Gates fortunes not be subject to the same tariffs as those of John Doe. How much longer is voting for one a justifiable tool for participation in decision making. How long is the president of the US for one, in the eye of the public to be considered as a decision maker rather than a circus-clown, duly bred and scripted by hidden circles within power. How does these misconceptions all attribute to Bulk numbness and yes dumbness as a whole. When is Egypt seen for what it is, ambitioning to become a consumer society, the matter, who is to benefit.

There is little valuable research into what constitutes potential, how it coagulates, how it gets corrupted, how science, history, activism, sociology gets modulated. How it is imbibed and suffocated by power, how it's physical representatives divest out of potential into comfort, within the power structures, blotched logic of public discourse. Potential itself becomes subject to silent power and public justification distortions. Not a means to an end, but co-opting power impositions, the behold of the elite-bubble exceptionalism, the different breed racism so vehemently denounced when it manifests in public view.

Contemporary intelligence, public opinion influence, talking about singularity as to political order, to the history of political structure, the historical pathway of democracy, to technology, considering all kinds of science, progress, what generates potential and becomes Potential, and how to monitor and measure it is little in meaning. Relevancy trails the exhaustive, folkloric and insignificant monitoring human diversity, in layers, where there is mostly similitude.

To the inauspicious gent then, wandering beyond any systematic research, just strolling, is there a pattern to be seen? Say hazardous

by-products of intentional human drift extending into the future beyond the life-line of the utility intended. Consequences as compared to what was initial want, expression of want and the product of deterministic evolution, do we measure. The body of brains we can plug into, comes up with ever more questions, what we know mostly shrinking in meaning to mass. The brain being the ultimate confinement to the comprehension of the universe and life is that the conclusion of why Potential comes up short, the failure of peak<sup>79</sup> and absolute output?

<sup>79</sup> Think urgency.

The sole place where the word growth and the concept of growth beyond any confusion of language might find it's better self is here, growth, as in growing our human potential.

THE UNIVERSAL GENIUS might come up short. Then is there a way to better harnessing potential, engaging in better social constructs, the equivalent of what we might call singularity<sup>80</sup> in a broader context, the merging of individual potential into social constructs. By harvesting and assessing Potential, the net value might augment. It has been so historically in a spotty pattern, human output has grown, the brute force interference of humanity is not at question. Systemics, engineering society, the concepts of our thinking rather are lacking.

<sup>80</sup> In essence the merging of man and machine, here referring to the much more obvious merging of man and man, the power of collaboration.

Inapt social constructs, first within the cemented Potential bubbles, then propagated logic within larger humanity require major shifts value accrediting.

The quest for better stands far of from the status quo. The enlightenment believe in human greatness and achievement, unlimited potential, progress, concepts we peddle to ourselves in public communication from Potential to Populus are not the major output we pro-pulse. No other species, nor the whole of Universitas buys our pretence, the introspection<sup>81</sup>, the self-indulgence, the human-centric attitudes of human toil. This one more flaw, the absence of durable broader scope, is it layered upon the limits of our human potential? Can it be bettered? For now, Facultas comes up short.

<sup>81</sup> Man to himself, man to man.

THESE DARK DAYS, better be the romantic knight in the urban woods, the Merlin, locked in his high rise study brewing gold, the lonely musketeer. The digital connection snooped, the like-minded, the building blocks out of reach, the obvious very near, the restricted autonomy intentionally imposed. The system of Facultas dominance suffocating.

What we know  
and how we process,  
how fast we evolve  
comes up slow.

To re-question, experiment,  
redirects,

re-shifts of ideas,  
 not the mainstream, superstar chefs,  
 or performers,  
 not banksters,  
 not research to consumer-sell-ables,  
 not tribalism  
 along lines of territorial borders  
 along religious dogmatic impositions,  
 is in need.

The limits of profit to loss  
 of conventionality are  
 out of tolerance.

Warning is wisdom,  
 creativity and dare is in want,  
 let's reinvent ourselves,  
 the luxury is there  
 as is the necessity,  
 from atom to molecule  
 to outer Universe.

The process of a break-down,  
 then redraw,  
 should fade the Potential  
 to Populus proportions.  
 Let there be creativity.

What constitutes the collective mind of the Populus. What is the role that Potential imposes on the collective identity. are societies "intelligent design", referring to conceptual planning of a minority idea by propagation, or is it mostly evolutionary, hazardous, erratic cause and consequence interaction, little linear thought to be discovered, sort of Darwinist, dead ends, reversal, some linearity in the mix of uncontrollable mostly, behavioural hazardous functioning of society. What is the role of Potential, what can it be. To put the question more crudely, pertinently, is the human potential of a minority transferable to the collective, and more precisely, if so, how can this be bettered, or rather is the poverty of ideas permeating Populus? Can a minority consensus of quality be introduced within society at large? Is the emotional bonding mechanisms to translate messages of choice available?<sup>82</sup>.

<sup>82</sup> See the chapter on communication 149 to the Facultas entities

THERE IS A HUGE AND DANGEROUS bet it seems that uncomfortable Populus meaning possible disruption, will cause problems solving themselves by interaction with agent Universitas, the Ecosystem. The bet is on by our elites on the scorched earth tactics. The



theoretical statement is obvious, Populus if completely obsolete, thus expendable, disruption creating havoc . . . to itself and the Eco-sphere can be contoured and will create open space to the Potential elites. The emotional bond is lost, never existed, the proximity, the allegiance of the elites is to themselves, the Populus is expendable.

If humanity as it exists today, propagating in highly different buffers, and the Eco-system is ignored, and the stake of humanity on whatever planet is delimited to the elites, clear choices are to be made overtly as to whether these limited strategies of Facultas may stand as ultimately profitable to whatever possible shape of humanity of the future. The psychological innate tendency of the masses to cede to the heuristics of their 'representatives' solving the few problems of proximity they can perceive, a state of being that defines the stratified potential within the bulk of humanity as insufficient is self-destructing.

THEN COVERTLY THE DICE seem to have rolled, the elites have made their choices of always on the scale of the methods and tools of today, the option of Populus integration is largely excluded from practically implementing policies, the accent is on deception, emotional comforting, sedating the masses into depravity, the definition of mankind is rewritten to Facultas.

Is this, or not, a smart choice? That is the question behind quantifying Potential. Risk assessment, moral thought, ethics of inclusion, democracy, capitalism, economics, politics, media policies, and still further down the line, human basic interaction, as to it's larger self is to be questioned.

No 'catastrophe' till now, is directly engaging the worldwide elites. Though a few billion of humans suffer dire consequences of deliberately misleading policies, the consequences seem to pass by the elites, rather confirming their assessments as of quality. Emirs, presidents, prime ministers, CEOs, major vanilla billionaires seem to be confirmed in their short-term prospects of comfort outcomes. The ones with no names, hidden behind incorporating screens to suit one-way transparency, are doing better as ever, so they affirm themselves.

The argument though is as good as it goes, if we look back into history, the consequences of loss of touch with reality are mostly revengeful. Nero, the Roman Emperor, burning part of his proper Rome was gotten the better of<sup>83</sup>, Hitler getting stuck in Berlin, not because of ethics, but because of minor strategic military decisions, and maybe just maybe the lucky streak demolition of the Twin towers as the centre of the virtual world economy carries the germ of underlying symbol-isms infesting dynamic reality, the fourth dimension?

The Taliban's systematic wilfulness to waste the common resources of not educating women, there is myriad errors across conventional break-lines of elites erring, not in their own self interest long-term. Climate change, one more run-away initiator of

<sup>83</sup> Of course this is mostly fabled history, but then the comparison of suggestion holds.

potential, sweats the elites disconcert, the faith in being able to hold and control their power centres and structures from desperate, to hilarious. Is the perception of reality of our elites so poor as to blind them to greater reality, are the best of efforts, the energy expenditures of the better minds, the better positioned, the more enabled by tools, inadequate.

There is some doubt within their circles altogether. Simply there is no momentum. Now urgency becomes the judge. Since Potential bubbles carry accessible hindsight, usable short-term memory, of theirs, how good is it. The Taliban will most probably get away with denying women education, to not tweak this mistake out of their ideology, might, under the circumstances rather add to their popularity. Washington not subscribing to a spirited Co2 agreement, not understanding the physics of methane, away from the long term logic, does it make sense?

Obama not linking energy sufficiency and polluting overtly, is another of the daily examples of 'getting away'. Doing away with the question of how long, is this one of the differences of qualitative future tenable dispositions?

The suggestion is there, erratic short-sightedness of the Potential bubbles might back-fire eating away the comfort-zone of the elites proper in a stealth way. That in itself is not a design goal of the elites. A crystal ball is not there to predict the definite outcomes of reality, the warning signs as such, the perspectives and the overview of what might be past tipping point processes, should though define the where not to probe. Unfortunately, the innate conservatism of man is not as to assessing new phenomena and taking them into defensive strategy, but, to build upon the known dangers and tactics of the past. Thus Facultas.

Not yet, not now, do the elites feel the emotional connect between self preservation and honest policies, the connection between altruism for the next of kins, their proper children and the quest for overview, assimilation of the looming reality concerning them and the un-people, theirs only, then rules. There is no sense of drama, panic yet, the emotional stress of Bashar Al-Assad is not Obama's as of now, the White House is not directly menaced. Obama, the now president of a territorial state does not yet be hiding in a cave, or transported as a paramilitary big-wig of a drug smuggling gang in the trunk of a nondescript car by his goons. though the output of gross mischief is more significant in case, the erratic logic behind menace and force constance as the same aptitude and mentitude.

It is funny, but deep in the hinterland of Colombia, the from each other isolated cel-leaders of the Farc might have a better feel for what a post-modern world might look like then the cocooned, thus world-estranged, cushioned clusters of introspect courtesans in Washington, the Wall-Street bunker-ed bankers, the EU confederate cougars in Brussels. A sense of larger reality, only interacted with by administrating, comes at a cost. The emotional connect, so obviously understood as to interacting with the public, is evenly

missing as between reality and the proper elites. The elites have largely shut of any emotional perception of what happens outside of their bulb as concern-able.

Back to Brussels, it is a most funny illustration of how the world at large works, observing the politicians of the rickety country of Belgium.

The Belgians, equalling the Dutch in introversion, political navel staring, minus the financial outreach of the Dutch, were without a government, under tutelage of a 'care-taker government', for over a year somewhere 2011. The point to be made, if the vaudeville of literally 'formatting' a new governing body, lasting over a year plays on all issues of personality, decorum, drama, introversion, super-starring, media coverage brouhaha, can shade mostly the care-taker government and whatever content there was in governing to the public. Can it dope indiscriminately the elites. To put the story to rest, the Belgians beat the humourless, gross, one whole year of election circus, in the United States. Leads up to the question how a sitting president can spend a whole year in grooming and being groomed, dedicating governing to piloting by proxy and postponement and still be supposedly in charge, data enabled, over-achieving.

We live in a world where the elites lost out as much as any-time in history on engaging priorities and commitments of the real world. The out of reality elites are both dangerous to themselves, as the inert Populus.

SOLUTIONS, GOOD OR BAD, REQUIRE coordinated thinking and action. The ones that are most prepared to doing so are regardless of above, the global power elites. Border-less, within hybrid settlements of luxury, no affinities but to ones own, short-term everything anonymous corporations, nation-states, centralised elites, the technological and complicit media methods of hiding the naked truth to the general public, the global elites, back-dropped against the virtual cocoons of global Populus of today's world are the best organised to coordinated action.

That quality of enterprise should include some ethical grounding.

#### THE PHENOMENON OF OUTLIERS.

From soft-core Peter Mertens in his book: *Hoe durven ze*<sup>84</sup>, written together with Jan Blommaert, hoogleraar Tilburg University and the sociologist Fred Louckx of the VUB Brussels, to the intellectually fit and historically well endowed Noam Chomsky, to Julian Assange and Edward Snowden, who has the potential to evolve from a well grounded public intellectual to more, having real influence on the masses?

Noam Chomsky is probably against his will, the visiting-card for the elites on how well they respect dissent. He also is in his matter of fact-ly, if it is not simply explainable, it is a lie style,

<sup>84</sup> Peter Mertens. *Hoe durven ze? De Euro, de crisis en de grote hold-up*. Not mentioned, 2012. ISBN 9491297139. Out of the rickety country of Belgium

more appealing to the intellectuals that look for alternatives and confirmation than a dramaturg to the masses.

Daniel Ellsberg, Lester Brown, Chris Hedges, A. Giroux, Ralph Alperovic, Bill McKibben and on, there is a very large list to be made of intellectuals of distinct personalities and approaches, coming together on the logical absurdities of a world system, and how to act upon them. They all lack public appeal not because lack of talent, but because of being pitched against an overload of communicative shallowness.<sup>85</sup>

The list is long, then it is short in comparison to what is done within the class of intellectuals, these are exceptional people in small numbers, inside and out of a corrupted class of irresponsible truth-mongers.

Outside of the structured Potential there is anonymous unaccounted for unstructured potential, mainly individuals that by choice, decided not to be part of the potential circles, no longer to be part of these circles, or were never invited. These individuals, lacking the appropriate structures to organise fully, establish loose networks, or mainly act on their own<sup>86</sup>. Or let's look at the following remark of Noam Chomsky.

Noam Chomsky's has this hypothesis that as intellectuals achieve increasing degrees of power, they conform to a state of intellectual numbness. Chomsky Noam in: The responsibility of intellectuals<sup>87</sup>,

The inequities of the society will recede from vision, the status quo will seem less flawed, and the preservation of order will become a matter of transcendent(survival, personal and kin comfort) importance.

So much for going rates of bio-diversity within the ranks of intellectuals.

The matter illustrates the following, the question of sufficient potential, if part of it is not properly mined, not organised socially, helps to re-enforce how the two variables of Populus and Facultas are further distanced. There should be an uninterrupted flow of potential from and into the differentiated worlds of Populus and Facultas.

Outliers are forced into playing this indirect influencing role, adding this little tweak to the public perception at best, ungrateful labour, and cannot impact the potential output as they should, directly, from within. Talent, intellectual quality is not regarded.

Activism is of no consequence, if it doesn't debauch in an invitation to participate somehow. It amounts to sterility. Activism's little impact<sup>88</sup> is a topic rarely mentioned, the activist hopes and believes, a nature of against all odds, the power structures tend to confidently close these doors of alternative intelligence. The analogy of windows, the ones of change close willingly.

Societal ferment then, to end at best in short spurs of disruption retracts<sup>89</sup> into subterranean hold-outs.

<sup>85</sup> Daniel Ellsberg. *Secrets : a memoir of Vietnam and the Pentagon papers*. Viking, New York, 2002. ISBN 0-670-03030-9; Lester Brown on the Last Hours. On climate change, video-source., 2013. URL <http://lasthours.org/>. Science, video, climate change; Lester Brown. *Full planet, empty plates : the new geopolitics of food scarcity*. W.W. Norton and Company, New York, 2012. ISBN 978-0393344158. Food as bottleneck scenario. Earth Policy Institute; Chris Hedges. *The World As It Is: Dispatches on the Myth of Human Progress*. Nation Books, 2013a. ISBN 1568587287. Chris Hedges is highly active, alias, Manning, Assange, Snowden; Wikipedia. Gar alperovitz, 2013. URL <http://en.wikipedia.org/w/index.php?title=GarAlperovitz&oldid=558918077>. On local economies; and Bill McKibben. *Deep Economy: The Wealth of Communities and the Durable Future*. St. Martin's Griffin, 2008. ISBN 0805087222. Bill McKibben strength lies in organising, he is a born activist. In his global climate change movement he applies corporate tactics for the benefit of the contrary

<sup>86</sup> Henry A. Giroux. Intellectuals as subjects and objects of violence. On the web, FRIDAY, 13 SEPTEMBER 2013 / TRUTH-OUT.ORG 2013. URL [http://truth-out.org/opinion/item/18704\\_intellectuals\\_as\\_subjects\\_and\\_objects\\_of\\_violence](http://truth-out.org/opinion/item/18704_intellectuals_as_subjects_and_objects_of_violence). Henry A. Giroux says it well in this piece for Truth-out

<sup>87</sup> Noam Chomsky. The responsibility of intellectuals. The New York Review of Books, February 23, 1967 1967. URL <http://www.chomsky.info/articles/19670223.htm>. Evidenced by the title

<sup>88</sup> See what is left of the Occupy movement for example.

<sup>89</sup> The Arab Spring of 2012 and 2013 can be seen as a good example.

Biodiversity within the Facultas group, whether in intellectual circles or across the group is thus questionable...

With reference to bio-diversity, Potential requires it, instant power, the soluble version, on the contrary is loyalty prone.

Does density with no escape impede the necessary bio-diversity, is the permeability of talent a necessity, is convention subject to talent, is conceptual critique from within acceptable, all questions as of how to measure the Potential spheres. The tools are at disposal, what Potential decides to do with them, will decide on the fate of the future in part, the human engineered part, the part where disruption is apt to be avoided. Thus the prevalence of bio-diversity, the equivalent of critical thinking, alternative experiments, concepts of renewal, insertion of outliers, permeability of the inner circles.

NUMBERS, THE PERCEPTION of size of the potential bulb, how the elites control or not their numbers.

The crusades had this pertinent edge,  
when the land possessing nobility  
of the thirteenth century in Western Europe,  
could not guarantee  
to their male descendants,  
the possibility to hold land  
and thus secure prestige and a living,  
it was this pertinent element  
to incite the philosophical excuse  
for the crusades.

Today, this seems not the case, the stabilising of the life assurances of the Potential bubbles seems guaranteed. It is not questioned, mentioned. The potential bubbles seem to be able to control their numbers of individuals count.

The age old mechanisms of nepotism carries some of the merit, the trade of ready made polished individuals who are either positioned or long-term groomed seem to work within the balance of sustainability to dilution of potential. The occasional co-option of talent ready at hand. As in small scale mafia, loyalty is first, then talent. There is the ability to control proper singularity.<sup>90</sup>

AN ELEMENT OF DOUBT...

Safe to say that up there, within the elites, there is doubt in how to pertain control within the markers of general redirection which they are somehow feel must come about.

Many contemporary intellectuals on the outer spheres of covert doubt and overt shout, on the extremities of the Potential bulb are less lenient with regard to the good-will of the conventional elites. Covertly they are altering the perception of the elites as a whole.

<sup>90</sup> Singularity here in the sense of defining it's superiority of cohesion of the individual and cluster nucleus to a superior total. Superiority as defined with regard to the better cohesion, as to the dilution within the bulk of humanity, defined by unchecked numbers. How many is enough is within Populus a manifestation of dissent on the contrary.

GENERATIONAL CONFLICTS might arise, the psychological acceptance of covert evidence of the wrecking hammer of a system might be ill conceived by the younger generations of Facultas. This is one of the cracks that hints to disintegrating Facultas over issues that in themselves, directly were not capable to do so. An implosion not very likely, a morphing Potential bulb into different shape, a possibility. The emotional acceptance of severe critique of younger generations within the Potential spheres might alter the policies somehow.

There are mostly mercenary elements at disposition, the hard nucleus of Potential based on insulated opportunism might give away to power shifts within, leaking power to the perimeter mercenaries now in a position to turn to the inside, copy as usual, adjust minimally the system, another slump in human history.

THE OVERT COMMUNICATION LINK BETWEEN POTENTIAL and Bulk.

The complexity of human life in society has never been more extensive, invasive, apparent and superficial.

The layer that defines decision-making is requiring sorcery to comprehend. The data available to make good linear decisions that extend further into the future is too extensive for most individual brains to comprehend. Wilfully so. Public communications as to solutions to the manifest problems that are constantly shifting in and out of context are garbled as a design consignment.

The contradiction might reside in such, that basic acts of living for the individual have never have been more brain-dead as a requirement.

A cave dweller of the stone age had a much more complicated life in matters of interactive involvement including risk and physical reality assessments. On autonomous decision-making, caveman could probably sync to the lifestyles of today in less then an afternoon.

Shopping, jobs in idiot-proof environments, logistics of the home kitchen, robotised canisters of consumption from cafes to vending machines, to convenience stores, to light-switches.

Of course there is little evidence for the above suggestions.

Jared Diamond in his latest book<sup>91</sup> mentions the adaptation of a born in the stone age New Guinean to a modern day consumer. The cave man of our example probably had a bigger autonomy of personal choices, the part of the choices being less ample but also less shallow, consequential choices requiring huge physical engagement and autonomous decision-making. Eating meant expenditure of energy, hunting or harvesting, any kind of heat meant igniting, incinerating, society was a small group, say a few hundred individuals, so the autonomy versus sophisticated social interlinking must have been distinctly different for most of the history of mankind.

The instincts, the brain of humans, for the adherents of Darwin's theory or it's derivatives evolved probably little since conditions of

<sup>91</sup> Jared Diamond. *World Until Yesterday*. Viking, 2012. ISBN 0713998989

living only drastically changed by the appearance of agricultural societies some ten thousand years ago. So is twenty-first century society in dissociation with these instincts today? Probably not, and not to its merits either.

The elites broadcast extremely well the messages they want to imprint on the collective brain, they are screened and tailored to the caveman. There is no negligence there.

Say consumerism, say war and who is the enemy, say what is good and bad. There should be no problems there. The tools of broadcasting the associations of what is opportunistic interests to translate into brain imprints is very knowledgeable in method.

Advertising, TV, increasingly over the last ten years the Internet, the technology was not meant to restrictions as a concept, so the harnessing took a little longer, are well within the elites' grasp.

The Hollywood movie industry, set up with the specific goal of catering to the masses, all of these and more methods are branching and intersecting. Effective tools used for broadcasting and granular feeds of the status-quo symbol-isms of society. It was conceivable that say the Internet, the physical structure of it, and the software layers that translate into the messages could have been used for different forms of interaction, but for the broadcasting and building of knowledge of different kinds, going by the excuse of making sense. It was diverted from this pathway. The tools to instruct, inspire, motivate, explain, were never more sophisticated in the course of humanity's lifetime. The tools are great ... the drive behind them, is pointing to Potential bulb exclusive interests.

The broadcast of the nonsense message, the persistent confusion relay, and the overload induction, mandated by opportunistic, elites, is imposingly present.

The phenomenon in itself is hidden in plain sight and leaves the general public unperturbed. To be expected, history has thought us that not the subtlety of the narrative, less so the rational and logic of events were priming but the emotional connect with the brain-waves and rhythms of the audience in the nude, loyalty, next of kin, pertinent interests rule.

The reasons for the passing of the wrong dialectics to the foreground to sync with the collective brain are simple.

Let's consider first the unwillingness for tactical reasons to enlarge the bandwidth in public communication. Why compete with the popularity of subjects well engraved in the public mind.

General symbol-isms of say economic growth, democracy, capitalism, competition, efficiency of production, progress and further on, the localised interests based on the nation, the company, the country, race, gender have associations with emotional feel in the collective brain. Mightily contradicting on the logical level, highly invisible to public scrutiny, why bother. If the level of emotional comprehension by the masses that is to be respected, it must have a recognisable flavour.

Another reason why the broad-casted messages stand so far out of physical reality and hamper the needs to interact might very well be the confusion of the power-elites themselves, in seeing beyond proximity. Relevancy and general tendencies within perfectly good data might to the masters be obscured, within layers and volumes of biased, corrupted, out of context, overflowing information, overwhelming the elites themselves. What could be called the paralysis of the status quo.

The worldwide elites, with no excuses for the way they tend to organise, co-opt their agents of last resort, scientists, politicians, police-forces, corporate managers, the processes of decision-making, lag in distribution of proper intellectual resource and energy at task. The failure might be there, the submissive buffer-zone thus created, of smarts, the cushion, rather than ethics and intelligence might star.

This last reason could out-weight the latter in the long run. Could the decision-makers, the grand logistics they dispose of, the harassment be outdone by sheer incompetence, a confused puppy syndrome? Changes are this is happening. The processes of society are historically rather make up as we go then linear thinking along lines of efficiency to look into the proper interests further on. To interpret and define the best solutions to the most relevant issues, to impact at best the future, might take the courage to confront.

Could the elites and the agents contracted fail to see the unique logic underlying an original situation, never experienced in earlier then twentieth century human history and since then in the making? That would explain the unwillingness to communicate their better interests on the emotional level with the general public, the numbness of the message.

In the process, aggravating the matter. There is a case to be made for such thinking.

Take such a mathematically simple equation as built into the understanding of the symbolism of 'growth'. In physics, growth always ends somewhere, it is not infinite. Explain anyone with better comprehension that in a finite world we are pushing the 'believe' that economic growth can be indefinite. Say, even if not physical growth is meant, but accelerated and voluminised growth based on the dumb believe of the masses, it is a count-down to breakdown. Yet is is done over and over, contradictory, theoretical impossibilities are presented as dichotomies, explained as such, in choir.

The motivations to entertain such concepts out of self-preservation from within the elites, intent to self-serve interests are untenable seems... yet, no.

In all, their is to be serious potential capacity questioning, not only by the public but by some with logical brainpower within the Potential elites themselves, they seem readily capable of auto-destruct.



To not cope with the assimilation that such concepts run straight into an implosion of proper interests and reality development, should be debatable covertly. The redress of public communication could then follow, of possible help indeed.

Another example, the incomprehension of say localised democracy and liberal exterior policies, has such reverberating destructive consequences, exploding inequality for one, resource depletion another, worse ever, a world population who's numbers become growing markets. All of which keeps the apparatus of power world-wide busy intercepting, anticipating at best, one huge drain of energy.

The clashes with physical reality are surround. In no order of importance, and between themselves, leading interactive processes, climate-change, nuclear accidents, conflicts of exhaustion, demographics of suffocation, migrations, pollution, fresh air depletes, acidifying oceans, the catastrophic diminishing of bio-diversity, energy resource depletion, drinking water and food degeneration at the sole benefit of shorter term monopolisation of power, power yes, potential no.

The unpredictability of the interaction of the above phenomena make predictions of scenarios for the near say fifty years very possible in their intent. There is no nearing the probability calculations by sheer unknowns of locality and time of impact as for probable outcomes, but general catastrophe. It is all improvisation, ignorance, bad science, lack of any kind of vision, and the elites invest in only that.

As for the question to how insecure part of the elites are, stress on the elites is manifested in different ways, defensive behaviour in itself, seclusion, denial, frenzy, robotic behaviour, the similarities worldwide in this behaviour more and more of copy-paste.

Take China as an example, one more reference to the future. With reference to China the dichotomy between capitalism and communism is blandly exposed. Growing export economy, first polluter in some ways, slave labour, it is all there. The similarities is in the the structures, the method, the concept. A nation-state, concerned with itself, an established elite, sharing benefits mostly within a small percentage of Chinese population, self preservation-ist, patriarchal, copying on the go, in staking out a position of come first in the bargain of the world of tomorrow. How is this different from the ambitions of the Western elites of the namesake United States or Germany, or the global banking queen bees worldwide. The military brass of African Mali, Merkel Angela, Obama, Burma generals, they all seem to queue up as potential agents into the periphery, the gateways, on to the partitioning of the globe, same desires, same tactics, different minority interests.

Understand as you will, the point made here is not the questioning of the ethical drivers of the global power, but the questioning as to the comprehension of the power-elites, of what their interests of self-preservation are. Not whether they take responsibility for the

common interests, define ethics of the long term, no, just is at question here the comprehension of reality and the capabilities to cope with reality in a self-interested way, communicating the righteous signals of emotional consent to the general public, to steer discontent and reality clashes out of the menace. It is here that the risk factor resides that the public should be included into their solutions for self-preservation, demographics for one, and to follow up on all the others, the general public needs to be emotionally connected to the required policies of elite first salvation. There is since additional complications, for one, the having passed the tipping points of different variables, making short-term discomfort promotion and submission obligatory.

Since the human collective should be moulded into a different and most probably more compact mass component, this should be communicated<sup>92</sup>.

Finally, and again, the issue of timeliness pops up. The overtaking of most of the investment energy in policy-making could very well be the main part of expenditure in governing. The logic of diminishing returns is visible. How much longer.

To the rescue, Alexis de Tocqueville, Abraham Lincoln, Joseph de Maistre, Chris Lejuez,<sup>93</sup>

A people has the leaders it deserves

BELOW SCRATCH is too prophetic to not hide within the volume of the notes, just scan it over, and keep in mind.

There is hiding in plain sight  
the suggestion that now  
is the moment  
for the Facultas bulbs  
to apply in a coordinated way,  
plan the long-term,  
inclusive,  
Eco-System,  
Bulk comprising measures.

Making a main paradigm shift.

The conditions of such supreme power,  
they, the Potential consolidated groups  
of this world, posses,  
were never greater.

If 'they' sense the moment,  
the ego reward of it all,  
the zest of stamping the future,  
they are empowered,

<sup>92</sup> The mention will be extensively addressed later on.

<sup>93</sup> Christopher Lejuez. The elites mirror the commoner., 2000. General law barrister in the island state of Curacao; and Wikipedia. Alexis de tocqueville, 2013b. URL [http://en.wikipedia.org/w/index.php?title=Alexis\\_de\\_Tocqueville&oldid=572280180](http://en.wikipedia.org/w/index.php?title=Alexis_de_Tocqueville&oldid=572280180). Early sociology, scepticism as to the excesses of democracy

now better then ever,  
no matter how history dished  
the distorted extravagance to them.

Please take advantage.

History also suggests the moment of realisation has passed unseen in other occasions. Daily reality suggests Potential is over the crest, disruption is looming. Now, as never, they, Potential, can impact the lifeline of the species, the environment of another possible ten thousand years, opening the gateways for a prolonged lifeline of the human species and a sustainable environment, whatever comes later. Again what history suggests, the mere brabblings of hazard then will be getting by for myriad times beyond this moment of decisive inference, the coming together of all conditions to Potential united. Evolution then bobbing on merrily. Tainter's complexity curve can then be put to the test globally. The possibility of the mark on the future, of everything, is now, it cannot wait, not for good measure, not out of noble inspiration, but for the technicalities of can do.

Immortality of today's rulers, something of utmost inspiration to anyone individual of Potential is at grasp. This could be better then petrol. Dare you take advantage! You not cower in clutter and noise!

What we know  
and how we process,  
how fast we evolve  
comes up slow.

To re-question, experiment,  
redirects,  
re-shifts of ideas,  
not the mainstream, superstar chefs,  
or performers,  
not banksters,  
not research to consumer-sell-ables,  
not tribalism  
on lines of territorial borders  
or religions, is in need.

The limits of profit to loss  
of conventionality are  
out of tolerance.

Warning is wisdom,  
creativity and dare is in want,  
let's reinvent ourselves,

the luxury is there  
as is the necessity,  
from atom to molecule  
to outer Universe.

The process of a break-down,  
then redraw,  
should fade the Potential to Populus proportions.

CHAPTER END-NOTE...

The three direct agents should be minimally defined by now,  
Potential and Bulk have been subtended by insidiously cross-  
referencing their variables, precursor of later notes.

The Eco-system has been defined in it's exclusivity as to human-  
ity as a whole, it is time to put Universitas, Populus and Facultas  
into triangular perspective, or at choice of convenience, within the  
analogy of spheres and bulbs in latter chapters.

## *The equation*

THE GRAPHICAL proposition.

Side-note. Critique on the ongoing definition of human impact measuring and context.

THE ELEMENTS of Facultas, Populus, and Universitas described in the three earlier chapters, should be considered to be direct agents acting upon reality. The going  $I=PAT$  formula<sup>94</sup> should be reconsidered as to a formula including the direct agency of the Eco-system looping into the human impact. The human centric approach of seeing impact as onto humanity, rather as to concern with the whole of the Eco-system is most probably flawed.

<sup>94</sup> The human impact being the product of population, engagement/consumption and technology

IN THE INTRODUCTION and the title, three variables come to the fore, they can be seen as the non-reducible simplification of the number of variables that on the lowest level influence, and this is important, dependently, recurrently, looping, any outcome as to projecting the future. The dependency of these three variables also can be seen as influencing reality in a direct way, then reverberating in incalculable cause-effect further consequences. They can be seen as entities, living variables, in themselves ever changing, similar to organic, living organisms.

Brought to envisioning their relationship graphically, below are two models of possible utility.

THE AGENTS ABOVE could serve the extremities of a triangular plane, according to change in position, the triangle would change in shape. There is the incorporation of the possibility of alignment of the three variables in extremis, forming a straight line, then the morphing of the triangle into a single point. The triangular plane could be inclined in all senses, that being yet another proposition to depict altering conditions. This spatial proposition, is suitable insofar to the complexity of reality, a tab keeper of mental observation, a third leg to sustain the abstract reasoning of the paper.

When we connect the three variables, seen as dots in a first visualisation, we get a triangular plane. To further the proposition, it is now supposed to define anywhere on the plane the variable we

introduce, say oneself as an individual as in where we belong with regard to the main variables, then different scenarios of changes to the three variables will show our ever shifting position. It could be said that the closer to the borders of the triangle we deviate after corrections to the variables, how riskier our position gets. The finding of oneself out of the triangular plane, need not be told. This is a first visualisation I propose as to comprehend the phenomena of climate change, pollution, war politics, energy issues, economic spectrum circumstance.

This could constitute one model to envision the playground of reality. To add complexity to the model one can add levels of inclination of the plane, combine layers of planes and see where they intersect. The basic understanding though of the relationships of say climate-change and energy policies as to the shape of the triangle will at least provide a model that might question the often binary logic of public communication, detox in a glimpse.

There is the alternative proposition to picture the abstract notions of the irreducible<sup>95</sup> complexities of reality. It is a less original, less elegant visualisation, but pertinently apt to better understanding.

Three different spheres, free floating, contained within another. The outer sphere being Universitas. Permeable, expanding, deflatable, implorable. Within float the spheres of first Facultas, and containing it, the sphere of Populus, the sum of human numbers. The three spheres, permeable, expandable, having variable densities, being able to affect each other by pulse and pressure, by merging eventually.

Both above suggestive environments are offered and used within the text as to envision the logic that is proposed. They are to be of help.

Then there is the dimension of time, a circumstance which refuses to be captured in the formula, but is utmost present. The closest to come to represent it is the gyration of the globes, eventually into opposite directions to indicate the dynamics of continuously changing positions in unending combinations of the three variables. The turning of the spheres most closely represents the instancy of opportunity, and the sense of urgency. With regard to the triangular plane, shadows on the surface by altering inclination comes closest.

It<sup>96</sup> imposes, to clarify, that with regard to the symbolism of spheres and bubbles, the symbolisms are extensively used and highly elaborated in the spheres theories of Peter Sloterdijk. The complex interactions that are contributed to the spheres and bubbles and advancements by Peter Sloterdijk in his greater body of work were of inspiration.<sup>97</sup>

The inner blobs, the facultas bulbs, free floating within the sphere of general humanity, then the third sphere being the Eco-sphere containing both, seems of good accompaniment to the linear approach of a text expose.

It is easy to get disoriented, any human observer being trapped

<sup>95</sup> As in not able to behold within each other.

<sup>96</sup> Peter Sloterdijk. *Bubbles: Spheres Volume I: Microspherology (Semiotext(e) / Foreign Agents)*. Semiotext(e), 2011a. ISBN 1584351047. Influential in content; and Peter Sloterdijk. *You Must Change Your Life*. Polity, 2013. ISBN 0745649211. anthropology in an increasingly complex world

<sup>97</sup> The biggest difference between the contemporary scope of Sloterdijk and this paper is giving prevalence to the importance of social organisations rather than the individual, by Sloterdijk, as the major denominator within humanity to the outcome of the future. This paper though it recognises social organisation as the first factor of influence, goes further to indicate the limits of human nature itself.

within reality at observation, in any suspended spot within the spheres, presented with different perspectives within any scheme is main. The spheres analogy was the closest in simplifying, to comprehensibly visualise the equation of the three direct agents interfering in the issues of today's world and it's perception.

Imagine the cause and effect possibilities of myriad interactions between above three spheres suspended in space and time and within each other. The framework seems functional as a template to questioning the phenomena and data of the equation.

Human potential as defined, human numbers, Bulk, and ultimately the Eco-system, and how they relate seem to find appropriate spotting in the three-dimensional image lifted from the black and white pages.

As an ultimate nod of recognition to this philosopher of choice, Peter Sloterdijk, as he mentioned himself modestly, the spheres analogy goes back more than 2200 years. It should suit purpose once more.

THE PLANET, AN AGENT OF DIRECT INTERFERENCE and direct interest in the equation, the bulk of humanity, carrier of human numbers, the core of it's interest and influence, and the harnessed, institutionalised human potential within a minimal sub-group of human individuals, are our three agents in the game of transition to the future. The way these three agents interact, whether the interaction is proportionate, controllable, exponential, geometrical, on what basis, what ethical grounds, should define the future for the ones around at then, the decor, context of then.<sup>98</sup>

The clash of civilisations<sup>99</sup> within humanity, any other shape of interference, is basically subject to above tri-pole of irreducible reality agents.

Bulk humanity, the Facultas cluster, the head of the snake, and thirdly the Eco-sphere, all of reality containing humanity within, beyond human engineering and evolutionary output, will be seen as the irreducible complexities consequence as to the output of the future...

As social organising goes, these simple truisms have created three very different spheres of living within the en-globing eco-sphere of life. On the one hand, referring to the sub-title, the great majority of us in numbers<sup>100</sup>, the general public worldwide, the Populus sphere, the undistinguished sum of individuals, the 'seven billion plus' spheres of living, then, referred to within the sub-title of the book as the Facultas sphere, the sum of the ones that as a group hold the closest to the capacity to organise, influence, and in a Darwinian sense, have questionably social engineered themselves into what can be seen as a distinct entity within society, constitutes the second one. Englobed as they are, within their unique and only habitat, the whole of the Ecosphere, both bulbs or blobs human, are impacted by the presence and deliberate interaction of the third encasement, Universitas. The loops are endless. The interests, and

<sup>98</sup> The greater environment, including humanity in a possible different shape, the equation made irrelevant.

<sup>99</sup> Samuel P. Huntington. *The Clash of Civilizations and the Remaking of World Order*. Simon & Schuster, 2011. ISBN 1451628978. URL <http://www.amazon.com/Clash-Civilizations-Remaking-World-Order/dp/1451628978%3FSubscriptionId%3D0JYN1NVW651KCA56C102%26tag%3Dtechkie-20%26linkCode%3Dxm2%26camp%3D2025%26creative%3D165953%26creativeASIN%3D1451628978>. Religious breaklines for conflicts

<sup>100</sup> John Dewey is probably the one that comes closest to the understanding that the numbers of humanity might be the single largest argument as to the Populus impact, and that most probably numbers are at least partly the result of the quality of our intentions. Are we humans willing to consider the quality of our numbers .

Internet Encyclopedia of Philosophy. John dewey (1859—1952), 2012. URL <http://www.iep.utm.edu/dewey/>. Interesting theories on social integration and ethics. Theory of knowledge. Broad spectrum philosophy

to whom they opportune should be of concern to all of the three elements.

De Universitate, referring to the universal living habitat, should be comprehended as the whole of complex reality that constitutes and expands in any dimension science can get hold of and the suggestion of beyond. Anything that might constitute today's or future habitats for human life are englobed by the concept of the sphere of Universitas.

Science, the looming reality and natural world beyond the borders of our body of knowledge, the adoption of the concept of reality beyond our grasp, and this being a species lifetime enduring phenomenon, we might never know the habitat we live in, the phenomenon of impossible oversight, hence our immersion within reality rather than what any science supposes, the evident possibilities of more behind what is natural world.

The third sphere carries potential and doom beyond what it delivers today, little is known, the circumference seems to be expandable, it also seems to be capable by repercussion, revolving, looping, to limit one more mammal to finite ambitions.

As for the Facultas group, clustered within humanity as a whole, embedded in a minority of living humans, with fewer boundaries, far better connected internally, living within spheres of physical comfort that empower, historically anchored, symbiotic, making decisions now that way into the future, beyond the life-time of the species, they are questionably the known unknown. Admittedly within the Facultas sphere reside all of the hallmarks of a living social entity, from better to worse. Such as outliers on the outside, insider dissonance, corruptibility, permeability, capacity to absorb, co-opt, coordinate, plan, comprehend. They are closest to a biological complex entity, a living organism.

As a whole, as further on explained more in depth, they far exceed the liveability and coherence to capability of the Populus majority of humanity, by which they are englobed as a spec, drowned within the blob of numbers.

If it is not the personalities, then the processes, the system set by them will impact somehow. Relative resilience is orders of magnitude that of the Populus sphere. Resource availability and capacitation as to that of the general public is stark. Seen the generated incomprehension referred to above, of the Populus majority as a social entity, and helped by the tremendous sophistication in the one way relationship of generating overload, disinformation, promotion of symbolisms, as compared to the general public's structural and imposed confusion and passiveness, encouragement of infighting, tenure of conservative symbolisms, and on, the Potential bulb as a living entity can have few excuses to not calling the shots. Being in charge of interference permeating the three spheres, is not arguable. The exposure and manoeuvring of Facilitas and the Eco-sphere is within manipulation.

This sphere of Facultas, the Potential group, has more eco-



nomical wealth<sup>101</sup>, the means to consolidate it, more accessible brainpower, a far more accessible body of knowledge, networking capabilities as never before. Within the bulbs, there is lesser confusion of language, the covert message is coherent within it's own parameters, the entity manages to enforce the message, and mostly they come out in a synchronised way by politics and policies of choice when interacting with the general public. There is the proven capability to come out and act coordinatedly and timely.

The Facultas bulbs have buffered realms of living space, mercenary protection, the psychological advantage of comprehending the bulk of humanity, the practical know-how, leveraged support, dynastic ties link the few of their individuals.<sup>102</sup>

All conventional yardsticks historically proven to be of importance are present. The Potential elites greatly value decorum to the outside, go to extensive length to hide the essentials, the simulations of rule of law and presumable accountability as in the simplification of territorial analysis to social organising.

There is a reassuring level of precaution and referencing. Statistical knowledge is within their hands exclusively. The level of sophistication in all is way ahead as compared to the sphere beyond of the Commoners.

They are in a position to socially organise, define aspects of the future. Their relationship between emotional comprehension and logical foresight within the group is far from the incomprehension that rules majority populations in such a complex<sup>103</sup> and dynamic world totality. Facultas circles excel as compared to primitive human sensory absorption capabilities of the general Populus majority sphere, it's group psychology, behavioural any-thing analysis.

All this might sound controversial. Covertly there is little discussion on how the power-lines run into the hub. What is rather recent in contemporary history is the coherent bulb factor away from physical encasings, the swift connections through no-man's lands for the elites of Potential globally, and this is multi-dimensionally rather than the overt simplifications of territorial, religious, and other reality reductionism. The means of travel, the equivalent of a time-machine, are made use of, technology and science is embraced to the immediate archaic fines of the elites worldwide. Utmosty rampant is the discretion of the bulb, a lesson of history. What matters is not taught, not spoken, what confuses belongs in the open.

The reasons for the physical complexity of our world are well known to them as a group. It constitutes mostly of what later is referred to as derivatives, undesirables of human toil. Failure as we go left-overs, bigger than the finite bits that make sense.

Social constructs, being the closest thing to coherence, the symbiosis to some extent of individual capacity to machines to be used as a mere comparison<sup>104</sup>, thus individual capacity merged into social entities, the relative positioning of the potential group as to larger humanity seems intelligent and overpowering in most

<sup>101</sup> Wealth is randomly used here, beyond the scope of marking distinctions as power, comfort, monetary quantification.

<sup>102</sup> Francis Fukuyama's preferred term for paternalistic and or nepotistic or dynastic ties is patrimonial. A matter of better styling.

<sup>103</sup> As ordained willingly, overload and confusion has been a game changer.

<sup>104</sup> In a philosophical sense, the singularity of man and machine, two strange bodies, then corresponding to two strangers - individuals aligning their output.

conventional ways. Facultas is far better at engineering more specifically tuned human clusters.

THE NOTIONS of a finite world, population stress, resource exhaustion, the contradiction of growth and sustainability, as to name a few symbolisms are comprehensible to most of Facultas individuals, on the logical level.

YET,

... there is no linear policy along these lines of solid, long-term, inclusive, replenishing drift. Relative wealth of energy, time, and potential are disposed of to defensive tactics of securing what is seen as limited proper interests in the short-term.

Could that question the real power and endurance of the facultas sphere as such, does it betray naivety or limits of genuine capacity or both? Even measuring the relative robust difference of coordination as compared to the general public, is the absolute potential requirement to face up to reality inadequate?

Are they as a group defining their interests covertly as related to themselves or as referring to larger humanity? Is potential permeability seen as a necessary requirement to bigger potential capabilities, or is this largely not understood.<sup>105</sup> Is there sense of identity tributary to themselves as a minority group only? Is the general public a mere containment issue?<sup>106</sup>

Is rather genuine confusion and miscalculation part of it? Is the harnessed potential in both cases not up to the requirement of long-term survival within any definition of identity they vey for? Is the complexity of our world allowing the aptitudes of ad hoc, as of now, as sufficient an intelligent drift and to what outcomes? Questions, more questions.

<sup>105</sup> The argument is later on elaborated in the paper.

<sup>106</sup> Not necessary in numbers is meant.

THE THIRD IRREDUCIBLE complexity, this being a play-full hint to the ill-defined intelligent design theory of a William Demsky and Michael J. Behe, in the play of urgency, and not the least variable exempt of uncontrollability, the capacity to run-away and readily un-comprehended, the Eco-system completes the equation.

TO TRY AND REDUCE the complexity and tendencies of our moment in time is controversial, yet responsible. To jump the boundaries of culture, politics, nation-states, democracy, capitalism, communism and other philosophies ill adapted to changing reality, also might help to do away with the confusing language, the political correctness, the conventional biases, the false dichotomies that reign. With a wink to applied science versus academic thinking, how wrong can it be? after all there is the excuse of urgency.

WHAT SHOULD FASCINATE us in this game of interference is the

odds. Of survival or transcendence of the human race, and in what kind of environment. The level of interference, the questions of life, how we define ourselves, the luxury of participating in an all out game of humanity both of it's shapes, and an Eco-system that might care less.

A favourite question goes as follows:

Can humanity be  
of net-worth to the future,  
regardless,  
whether more humbly,  
or conditionally,  
or are we humans  
just an annoying blip of sorts?

Now, how helpful are the graphical suggestions? The severe limitation of course is that neither the triangle nor the spheres can be made into a valid mathematical model to construct scenarios. The three dependent variables are impossible to quantify in some exact way, none of the three is controllable, the equivalent of a made constant. Least of all the human bulk variable, since say in matters of consumption of energy, a sub-value function, the individual consumption can be from one to a hundred, the quantification rests on an equation that is as weak as the main. That of course influences all schematic scenarios, point made. Beyond hover only the concepts, the desires, the human ones, the Eco-system ones, who define the luxury of what might be, as to what it is desired to be. The luxury away from the limited perception of reality to what can only be defined by the quality of desire and the follow up of design creativity.

Above might result into some evidenced conclusions.

The variables are definitely of direct influence, all three can initiate, independently, consequently then become interdependent and reflexive. As to quantifying, there is no solution to that. The variables cannot in turns be made measured controlled constants, it is impossible to quantify them firstly, and apply to the other dependents in a static, scientific lab-like, controlled situation, time-wise estimates are nil.

In short, we cannot measure, neither the cause, or effect, both become indistinguishable, the equilibrium becomes dynamic in a sequel to nothing, there are no hard outside borders for our plane, neither are our spheres enough a sophistication in their positioning, volume, or any other measurable parameter. It all poses as quite intangible. So much for method in the applied sense.

What is then left, does the equation make sense? What can be reasonably concluded to help the mathematical visual of a reality which is not condition-able to being measured. To refer to the works of Jules Verne, freely interpreted:

Are we on the way to the moon without a clue of how to get there, the distance or time required, what awaits us?

The obligation to interact within the confinement of the triangle and the spheres, the luxury and proven potential to do so, is there. Then what is left. It seems ultimately a choice of quality of desire on what direction within our influence we can impulse our interaction, of being highly attentive and nimble on the effects we project on the greater reality of the plane and the spheres.

There is two elements here. The quality of desire is evident, it engenders the assumption of defining each individual, it's identity proper, it's social affiliations, the group, the bulb, ultimately. That of course will define the definition of quality to the highest degree.

Secondly, the nimbleness of expectancy, the attentive monitoring of the desirables and inevitable hubris of our consequence, the amount of intelligence gathering being measured to the intelligence of future applications by clean lasting output is imperative.

Thirdly, the acceptance that the three variables are not reducible, a binary world view, posting any form of human centrality with disregard for the Eco-sphere variable is numb.

The tail of the beast, it all has to be done timely.

The desire of general values, not the quantifiable interactions in a controlled environment, the reductionist micro-worlds we live in, but the general desires of where we want to head, taking into account the three antagonists in every incentive and policy might best affect the future. This best expresses the exceptional situation humanity is saddled up with. This seems not to be a moral issue, but a matter of mere desire, applied intelligence, potential, the morality of choice, to serve as the probability outcome calculation and the statistic predictor of what reality might become. Not a gregarious proposition, rather one of imposed potential. To deny is not possible, to bypass the eco-system for the human antagonists, is out of the question, we cannot live in denial of our own oxygen-bulb.

The negative? again, a choice, of risk-calculation, of decision making against the general odds, evading traps of short-term profits, competitive advances, micro-managing, with broad perspective a secondary issue for the potential group, fatalism to the masses, uncontrollable balancing acts of the Eco-system, in short the expression of lack of potential.

Scheming, Machiavellic tactics and strategies, will not disappear, practically solving peer-group advantages will still be preferred. The game of positioning, to squeeze and provoke a confrontation between the remainders of the equation, say by pitching human Bulk against the Eco-system is well under way. To solve problems by defensively ducking and scheming and come out on the better side will ultimately be measured to the intelligent, partly designed future prospects of humankind and it's future environment. Can we be ambitious in the long run, planet-wide, how far can we

extend the outcome within what risk margins. Now let's remind ourselves, here we have already taken position, a human viewpoint within our models, this is just out of the point of view of humanity, not even taking into consideration the dynamic of the Eco-sphere and how it might respond. Deep unsolvable complexity indeed.

We cannot bail out, we are ultimately dots, thus we must interact, as an individual rather invisibly, then co-opted by our respective micro-spheres of influence rather more, then ultimately we impact as the variable we are part of.

The appartenance, the obligatory necessity of it, is unavoidable. It might be also considered the utmost luxury. Never before in history was humanity in it's shapes to application more powerful in it's output. The question need not be evidenced here, further in the book there are examples of output of sorts. Our destiny seems defined, survival within the Eco-system, the ambition we generate, the quality and shape of future life.

This has history taught us, infighting, conflicting stances are the preferred way of human generating output, it is probably going to be the modus operandi to come. As said it is to some a matter of choices, potential thrown against possible outcome, hubris versus intention, it all could amount to applied intelligence as a consequence of potential.

In no way is there to be a neutral mode. Science as seen as above is better left to it's task of probing the borders of our knowledge rather than to solve the above equation in a scientific way, the issue goes deeper.

To come back to the equation, the human bulk variable, who on earth can even number, let alone measure what the outcome between changing modalities of consumption and population numbers might be? To mention a recent book, not exempt of oversimplification<sup>107</sup> bluntly puts aside the relevance of any assumption that complexity can be measured by picking parameters of choice and come up with any suggestions of relevance. Or to mention another publication: *The better angels of our nature*<sup>108</sup>, which by narrowing the definition of violence comes up with clutter ...and sales. One can go on, geo-engineering, which of course has started when humanity came about, will have myriad consequences, some desirable, but neither this nor any engineering of sorts will bring about solutions, they bring temporary outputs measured against the human engineering of durable systems of quality that include the triangular proposition above, they are thin.

To jokingly pursue a last suggestion, imagine, a member of the potential group, highly privileged, living in Manhattan, conditioning his condo, with filtered, oxygenated air, having numerable consequences to the human bulk variable, certainly to the Eco-sphere. How can such a thing be measured against quality of design? what does it say about the globe, since we cannot measure, we can only define our quality of desire, of defining one's identity ultimately, who belongs, who is, what is not. That's ethics. That's

<sup>107</sup> Global Financial Development Database. The little data book on financial development. URL <http://data.worldbank.org/sites/default/files/little-data.book.on.financial.development.2013.pdf>. GDP

<sup>108</sup> Steven Pinker. *The Better Angels of Our Nature: Why Violence Has Declined*. Not mentioned, 2011. ISBN 0670023159. Narrow definition of violence

moral thought it is also not different from applied intelligence, potential.

The risks are bigger then ever in history, so are the stakes, so is the potential of disruption. It is a rather interesting moment in time. Yet, there is no sense of crossroads, rather business as usual, that does what it does regarding above, higher the stakes, augment the risk factors of things going wrong, these are interesting times indeed.

Complexity to chaos is a matter of graduation, how close is each antagonist willing to surf the borders of the triangle, to invoke pulse into the globes. How much Bulk does Potential dare to throw against the problem, the Eco-system response is the furthest guess.

The analogies of above have no further use then, just the incitement to comprehensions that the potential we harness and apply today is determining, and that includes any human in the equation that 'is' today. It would be least desirable to simplify the matter of life to less then above.

This chapter questions the simplicity of the equation that is proposed. Is there a simpler proposition, or is the simplicity of the equation blind-sided somehow? The rest of the paper is an argument as to the validation of the argument. Complexity by definition is hard to condense, extricate, real complexity does not allow to. Then there is the question of dynamics, complexity moves, throbs, grows, shrinks, bloats. There is no scientific approach to complexity, science does in the cases it is successful in method away with complexity. Ad hoc, regarding the minor matter at hand we should not. To our best is the provided, condensed picture of the moment, with ample strings as to history, and the anticipation of future change along the lines of the three agent equation.

The universe, life as a whole, might notice humanity as a blip on the scale of life's evolution. Conscience, the moral compass, in itself a consequence of the brain, thus by consequence of the social brain, the singularity in pairing potential by the numbers, of the expansion of the individual to overlaying groups of organised human beings, in relationship to better bodies of knowledge and means of acquisition of knowledge, where will the magnets pull into? Who, the planet, humanity as a whole, alias Populus or the Facultas sub-group, is going to be the subject of positive outcome of interference between above three realities beheld within the same larger Eco-sphere of breathing?

#### IMPEDIMENTS.

By measuring reality with the help of what in the preceding chapters became first, elements, markers or agents, then later on, an outline of theoretical perspective them interrelating, some obvious impediments to understand reality, slightly touched upon might have become transparent. A different perception of reality, the carefully crafted version Facultas serves Populus in general, applying sophisticated tools of choice, might have become apparent,

obvious even in it's non-realistic dissent.

A blurred vision of reality is denounced, in itself re-enforcing real consequences is diminutive to shaping solutions. Since perception, the way humanity in general sees the natural world, merges in superposed, future realities of the future, the distortion and dis-proportioning of our world by ways of policies, politics and non-exhaustively, communication modes is thus at cause. It is with the hindsight of the tools proposed earlier on, that one might be enabled to re-question the obvious, then understand the tools of impediment themselves, applied intentionally, whether out of inferior potential to power, by the Potential bulbs worldwide. It might lead to the intention to rebuke these modes of impediment, at least to question them. Whether that is a moral choice or mere inspiration to flow creative change to the environment of choice is not the question.

Some references to daily realities, just to underscore the framework of impediments, are cherry-picked, not for their bias, but as illustrative material to theoretical truth-finding. Yes there is a firm philosophical believe within the long of the paper, that though, the truth being in the eye of the beholder, is not pointing to the concept of truth, but it's perception engendering the way the perceived truth is acted upon. Every explanation, the most distorted one first, offers consequence in output, output being abundant, the examples provided are secondary to the main intention of the paper.

Secondly, ever so often practical suggestions as to alter our human approach appear sparsely within the rest of the text, again these should be considered mere annotations, not the primary scope of: A minor matter. That choice is the proposition of above.

A new social proposition, a rewrite of traditional propositions of sorts might be due with regard to the future. The 'irreducible complexity' of relevance, masked under layers of reality and connected logically to human nature of the individual ultimately, the primate hard-wired instinct of survival, confirming the evolutionary process of human history, in sync with the body of knowledge available in a somewhat accessible way to the socially transcendent cluster of the human potential group, the mods are long overdue. That requires courage, it just might result in better comprehension of the world and ultimately life, the trade-of on the contrary becomes increasingly derisory.

And here, the progress is in orders of deception, the social organising of the Facultas group, later defined, has never in history known something of similar proportions, let alone the fading of territorial and timeline boundaries. The effect though does not permeate the rest of humanity, and the question to be asked is if this is a willing proposition or a genuine neglect.

The paper then aspires to the open question, as of to whom this might benefit. The Facultas group, transcended humanity of sorts, and humanity as we generally refer to, Populus, the sum of human individuals, or as a third, by defeat of intention of Facultas, the

planet, the Eco-system of the next chapters. Where is the intention, then the benefit directed to, where lies the consequence of defeat then as to referring to the three above agents of direct interference.

The possibilities of behaviour expectancy are set, human roles defined in their capabilities, the Eco-system independent agency is announced. There is low-resolution visualising. Let's open perspectives.



Figure 6: Constant Permeke, de woonwagen.



## *The perception of reality*

...of world, of physical and logical context.

WITH REGARD TO THE COMMUNICATIVE issues of humanity confounded with the Eco-sphere, there is much to be said. The emotional connect, or disconnect as put to examination, as in between the two human agents below is a parallel question. It is answered mostly by the analysis on communication between the human poles. Point made, the perception of reality, stronger then the individual perception of the world outside the intimate cocoon is largely imprinted by public communication between the human poles.

There is independent agency though, the Eco-sphere passes undeniably messages, which are starkly ignored if possible by the human actors. On the individual level, there is an remarkable alienation likewise. To put it starkly, there is masses of data traffic and little communicative comprehension.

The future design resulting, for now being norm, is square, cubical, hard concrete, grey and human centric. The accent thus is revolved to a possible culprit of human to human communication, the impossibility to pass on functionality, beauty, efficiency of design.<sup>109</sup>



<sup>109</sup> DevianArt. The beauty of pollution, 2013. URL [http://www.deviantart.com/morelikethis/artists/32910405587/view\\_mode%3D2&n=600&w=900&sz=130&tbnid=dHZrn9sPHYbYYM:&tbnh=90&tbnw=135&zoom=1&usg=\\_\\_NMJck2-PgFTHXBgKHPxHwgr10r8=&docid=95090SZCfVsQwM&sa=X&ei=4u1vUvzSPMHrswbHwICADA&ved=0CDEQ9QEwAg](http://www.deviantart.com/morelikethis/artists/32910405587/view_mode%3D2&n=600&w=900&sz=130&tbnid=dHZrn9sPHYbYYM:&tbnh=90&tbnw=135&zoom=1&usg=__NMJck2-PgFTHXBgKHPxHwgr10r8=&docid=95090SZCfVsQwM&sa=X&ei=4u1vUvzSPMHrswbHwICADA&ved=0CDEQ9QEwAg)

RATIONAL UNDERSTANDING, emotional comprehension.

The agents established in the earlier chapters, the possible relations between them defined, the reference to assertion of reality and the there-out following impact on reality, desires and plans, the perception of reality influencing reality itself<sup>110</sup>, the possibility of communicating between agents becomes imperative. Let's look into it.

WHY IS IT SO HARD to understand reality? Well it is not, according to Noam Chomsky.<sup>111</sup>

Well, it's been obvious for centuries that capitalism is going to self-destruct: that's just inherent in the logic of system - because to the extent that system is capitalist, that means maximising short-term profit and not being concerned with long-term effects.

In fact, the motto of capitalism was, 'private vices, public benefits' - somehow it's gonna work out. Well, it doesn't work out, and it's never going to work out: if you're maximising short-term profits without concern for the long-term effects, you are going to destroy the environment, for one thing. I mean, you can pretend up to a certain point that the world has infinite resources and that it's an infinite wastebasket - but at some point you're going to run into the reality, which is that that isn't true. Well, we're running into that reality now - and it's very profound.

Take something like combustion: anything you burn, no matter what it is, is increasing the greenhouse effect - and this was known to scientists decades ago, they knew exactly what was happening. But in a capitalist system, you don't care about long-term effects like that, what you have to care about it tomorrow's profits. So the greenhouse effect has been building for years, and there's no known technological fix on the horizon - there may not be any answer to this, it could be so serious that there's no remedy.

With regard to communication between Bulk and Potential, the deeper psychological grounds might be this. The question to why is it so difficult to comprehend reality, is maybe not at issue, the emotional absorbance, the comprehension, the engagement as to understanding raw logic maybe is.

One of the understatements of: A minor matter refers as to the minor issue of the lack of comprehension, the absorption of reality, the denial of emotional acceptance of perfectly logical sense, even if that sense is rationally captivated.

Let us have a closer look at the emotional disregard of the logic of our equation. Either one encounters reality as pretty obvious or, for most of us<sup>112</sup>, we live in an encrypted world.

Any a group, clan, cluster, geographical entity, religious community or any other form of social organising we ID<sup>113</sup> ourselves with, chooses to ignore wilfully and only secondarily, out of incapacitation, part of reality in logic and physical appearance.

To comprehend a reduced reality as to our belonging to a particular group or cluster within society is that more easily assumable. The process of constructing a confined logic of circumstance, by leaving out elements from the equation of reality, by inducing a

<sup>110</sup> Internet Encyclopedia of Philosophy. John dewey (1859—1952), 2012. URL <http://www.iep.utm.edu/dewey/>. Interesting theories on social integration and ethics. Theory of knowledge. Broad spectrum philosopher

<sup>111</sup> Noam Chomsky. Quotes by noam chomsky. on-line, 2012. URL <http://noam-chomsky.tumblr.com/post/7193739257/well-its-been-obvious-for-centuries-that>. Well, it's been obvious for centuries that capitalism..

<sup>112</sup> helped by Facultas delusion imposition

<sup>113</sup> Identity definition.

“bend”<sup>114</sup>, by applying well constructed logic on partial data, is readily mastered.

Elements, omitting them, though part of irreducible reality logic, imposing good method on erroneous by omission data, is, for one, easier to do. This now is the norm. It has it's champions.

The logical constructs by omission of elementary elements works perfectly well, say capitalism by omission of the logic of waste, the logic of growth, the logic of exhaustion, of finite resources. The emotions of locally confined, timely confined concepts then do their work of connecting the present logic within reduced parameters to adhere social acceptance. That method of reasoning is systemic, well mastered by the elites, and known to work with exaction on the public crowds. The rallying is based upon loyalties, belonging, along the break-lines of blood-ties, religion, peoples, nation-state adherence, while at the same time the elites build in the variables of blood-ties, business interests, complicities without borders, and more of the vinegar seasoning, questionably if enough of it, that is evidenced logic, and solid data.

This does happen at a cost. Since sensual experiences of certain disrupts of the promised emotional delusions of well-being tend to disregard the confined logics of choice and point their heads in situations of say pollution, the presence in the field of vision of the every day, of another nitty example, climate change then following up.

That then leads to the questions of trade-of to the Facultas group of more logical bends to make again emotionally acceptable the altering dynamics of reality. The effort being put into this coming to dangerously margining the almost illusion of everything well. Though not rationally understood the logic of reality, then ultimately might disrupt any bended explanation of what is acceptable, causing revolt of the Populus, disruptions by the Ecosphere, and preferably the covert acceptance within the Potential group of a larger and more incorporative logic as such is our equation. All of these run-away evolutionary dynamics are now in the wholesome year, 2013, our early 21st century world at work. Later on we will look into these more persistently.

For now, the raw potential brainpower, the way to harness it, and the body of knowledge we dispose of today, the magnanimous, social constructs humanity is capable of, a major tool closest to human singularity, is for various reasons ...rather discarded, neglected, misused, or otherwise incinerated<sup>115</sup> by the Potential spheres.

As the Taliban choose to neglect the mining of potential in women, so the world in grand chooses to neglect the public, the mining of public potential, the active process of debilitating the general visions by a high-energy effort of the elites is rule.

The Populus then is bathed in the excuse of being misinformed, overloaded, withheld of relevancy, dummied. The emotional engagement is channeled through erratic logic, to assume and absorb, not futures of quality but exploitation and confusion as acceptable.

<sup>114</sup> The terminology of the bend is later clarified.

<sup>115</sup> Literally as in the burning of fossil fuels.

The emotional engagement is coupled to caveman psychology.

The essential, rational, relevant questions and answers are cyphered away to most. The means to translate the logic of thought to permeable emotionally absorbent symbolisms, to pay the cost of engaging the emotional threshold of discomfort is preferably applied to other more romantic fields. The general public needs levels of sophistication from social organising to common individual sense, to physical accommodation of a magnitude beyond the capabilities of engendering it by themselves. Time, energy, access, overload of information, out-scaling social organising to minority interests is hidden, withheld, abused by Facultas intentionally. Thus the masking of the big questions of relevancy and proper identity to the many. The failure of associative power to quality desires. The victory of deceit.

AND THAT MATTERS, more now, then earlier in human history, then as opposed to now, within a simpler world, defined by local, short-term, and flatter constructs of human organising, lesser human-centric<sup>116</sup>, geographically localised borders, primitive symbolisms, lesser tools of imprint, policies of improvisation, greater margins of tolerance for by-products and negative derivatives of what the human race points at as genuine accomplishments, smaller Bulk numbers, lesser output, primitive tools, all these factors were making for far bigger margins of tolerance to complexity and maybe catastrophe. Margins of error, of magnitudes, as to the species as a whole as compared to now were buffered amply.

One of the impressions of human history to be retained, is one of social Darwinism, finitesimal hazardous changes, minimal accomplishment to clutter, at exuberant cost only now, in our glorious moment of accumulation. If there is some linearity humanity underscores, it is blatant neglect of analysis with regard to the proportionate relationship between intentional desirable output and neglect of what can be called undesirables, brown noise.

To question Potential circles method and analysis of human toil is no longer a luxury for the simple reason of pressing issues. Timeliness in itself can be anticipated, there is far better data then only 20 years ago, good science to the rescue, immediacy seems to manifest itself as pretty obvious and real. It can be agreed on, that as humans induce changes to finite issues, the resource limit imposed to every output consequence can and should be measured. It can also be argued that escalation of human impacting, not direct influence of the Eco-system, is the most pressing matter. The human output is also dangerously geometrical, exponential, long term in any combination. If there is disagreement here in the public message, sustained at ever higher cost, it is the denial of warning, the persistence of abundance lying ahead. The crossing of thresholds, imperceptible to the public, starkly ignored on principle. The eat the cake and leave nothing.

The data are available, the quest for a qualitative better future,

<sup>116</sup> Meant is here the extensive imprint of the Eco-system in comparison.

whatever that might mean to the actors is not. The methods of engaging the public are way beyond the intention and limits of use. There is a case of tools that master the operator.

THE ESSENTIAL POINT being, the emotional disconnect between reasonable logic and emotional acceptance in the Potential and the Populus spheres... both. The emotional disconnect has numerous additional facets beyond the scope of the book. Then there are other impediments, some rightful excuses even as to human erratic assessment of reality that go deeper and drive the imposition of voluntary and involuntary incitement to erratic behaviour.

The reason for above, the one of choice that imposes, must be the consideration of the equation earlier on as the prime logic to be applicable to the reality we live in, as to the reality we perceive, the rational of three different agents of reality. Dominating the short-term, the exclusive, fractional interest mongering of human spheres stands imperious to judge the dynamics of life at work. Doing damage.

Sustainability, long-term inclusive thinking, though logically correct, must somehow not be adapted to deep down emotional acceptance by the human individual, then any construct of society by consequence. . . . the implication of quality of desire was never systematically subjected to test.

Humanity, both, Bulk and Potential, only graded in damage performance, is not good at larger perceptions, we humans regardless of pertinence to Potential and Populus spheres are good at other venues of limited logical constructs easily connected to the deeper emotions of our evolutionary genetics.

The inconsiderate emotions of individual vice can perfectly well be connected to flawed logic, great effort and skill can be put into it. Thus the emotional affiliation to the concepts of say growth, god, democracy and on, where the underpinning is subject to a "bend" in logic, flawed reasoning, the omission that humanity is turning the globe into a huge garbage belt always closer to the homes and breathing space of the others. Though in short, pertinent blasts is promoted a message acceptable to emotional well-being, perfectly well. Tomorrow means nothing when today's acceptance mainly depends on the current position of the individual within the human spheres no dynamics involved, plain binary mathematics.

The minor matter of the flawed logic in the long run, to the construct of larger reality is being ignored. That then is only understood incrementally better by the Potential spheres, in covert musings. Having little excuse, and taking great pain to promote rather self-indulgent rational of the short term overtly. Doing so causes harm in the first degree, to the Populus sphere and the Universitas sphere, finally challenging the proportion of power to potential within the Potential spheres in the long run, not being apt to see the proper demise possibilities to themselves, ignoring the advantage of inclusion within human numbers of every individual

within the Potential sphere ultimately.

The main factor, be it, disorientation, be it ignoring the larger reality has great, immediate consequence and carries far into the future. It is obvious that policies of denial, to the ultimate excuse of insufficient comprehension, or energetic wilful effort, will obfuscate quality of life, any future that caters to some shape of a humanity of interest within a breathable sphere.

Then this leaves us with some options, either changing the message by the Facultas spheres firstly, see how to address the overt and covert perceptions of reality to reality as such, or have us deconstruct the perception of reality the paper proposes as invalid. Either the logic suggested in the first part of the book is flawed, or the message is insufficient, overload for any reason impedes the visibility of the message, the message at worst is not transmissible, making the Bulk of humanity by definition obsolete, the permeation of Potential to the Bulk of humanity an impossibility, and worst of all, the absolute potential as opposed to the Potential bubble's generative capacity is insufficient as such.

The possibility that a rightfully underpinned message can be even made acceptable is finally raised at the end of the book, as being the major suggestion of practicality within the book.

The above issues, applying the equation of the first part of the paper to the issues concerned is rife with cause-effect's innumerable interchanges, loops feeding back into one another, the complexity of reality making the imposition of any possible structured lay-out of reasonable thought post-difficult. The latter part of the book is mostly linear thus, sort of taking up some issues of the present, putting them to the test of the equation, then raise some questions on the emotional consequence of the issue.

As an additional mention, it is not, that reality is knowledgeable to us only minimally, or the contrary that the sciences by defining the natural world as ultimately knowledgeable, nor that the question of there being more to reality then the un-bordered spheres of the natural world, that are at question. The equation will do just as well beyond any limitations of context, will embrace the known-unknowns of science, then the unknown we can not at all perceive, let alone acknowledge. The essential question is the one of what is evidenced as blotching any understanding, any emotional acceptance, the existence of flawed concepts of preference, of human mental constructions of the mind that conflict with reality.

Now in part three, on page 95 let us look at some of the currents, flows and drips, within the larger, permissibly reduced context of earlier pages.

*II*

*Currents, flows and drips*





# Theorems

THEOREMS<sup>117</sup>, ARE AS GOOD as the theorems and axioms they build upon. Humanity tries hard, building upon indelible theorems of earlier, and the result shows. Awkward carcasses of rules and regulations, marred by bits and parts, as secure as a ship with a hole, 'not on my side' but starboard side.

Or try Martin Heidegger<sup>118</sup> as an antidote. . .

When the facts change, I alter my theory.

...humanity does not.

ABOUT THE QUALITY UNDERNEATH the message.

Theorems of flawed, confined logical constructions, deductions of evidenced misconcepts and layers of it, is our current share. Creativity is punished and layers of errors are pasted over, from Kissinger to Kerry, from democracy over communism to neo-liberalism, colonialism to silicon technology, progress and science, the cows are old<sup>119</sup>.

Urgency, scale, the emotion to logic gap, dynamics of population, individual autonomy, complexity by axiom, brown noise, raw intelligence, the question of intelligence measurements and design, race, the past un-veiled, mortality, existential anguish, religious and rational reductionism. . . are untouched, taboos, left aside to attend the sacred holy grails of conventional economics, democracy, foreign "reality" politics, the regular tools upon with which to build more theorems that hold only within believe rather than knowledge markers. A kettle of fish, the piazza, a politicians dream, the equivalent of a discount store, ideas of plastics, porous, decoloration prone, shiny shortly, ageing badly, staying a nuisance for ever. Made emotionally satisfactory, some of this floats readily, if only larger reality would comply in the longer run.

ANOTHER NIGHT AT THE OPERA.

The everyday solutions of technological consumerism, the product rite, the flight into culture, arena sports, layers of day to day, sublimations at choice, the resolve for anything me rather than anything beyond the personal identity, the job and status, micro-environments must stand, they are mandatory to the logic dished

<sup>117</sup> Wikipedia. Theorem, 2013. URL <http://en.wikipedia.org/w/index.php?title=Theorem&oldid=571142616>. Theorems are as good as the earlier theorems and axioms they build upon

<sup>118</sup> Martin Heidegger. *Being and Time* (Sunny Series in Contemporary Continental Philosophy). State Univ of New York Pr, 2010. ISBN 1438432755

<sup>119</sup> This part of the paper and on readily makes references to actual, grainy human history, it might be confusing but it is understood that readers have ready sources of public information at hand to test the statements.

up! I consume thus I am. Thinking and doing is relegated to this one field of delection, personal gain.

NOT THE PLANet, we, not some enemy, us.

Most of our behavioural aptitudes are targeted, bombarded, the individual becoming a particle encrusted in a mad fantasy, inextricably entwined in that magnanimous tar-ball of cause and effect, that monolithic block of lies, lies by omission, theorems that do not stand up to anything useful, anything empirically present.

LET'S MAKE ANOTHER side-step to AD 2013.

How can? ... first citizen Francois Hollande impose some home-made figurine on conventional socialism within the confinew bites<sup>120</sup> of France's territory?

How does? ... 2013 find Julian Assange himself locked-down in a London embassy room, pending incarceration by US imperial puppets, dependent on the grace of elective results in Latin-America's Equador,

and in the same sentence makes Germany's dame Angela Merkel's bashing of a Greek populus blind to any perspective but of the cold banking logic of financial Germany squeezing her shoulder?

Hollande can not, Julian is factually a prisoner, Merkel does get away with it. Fascinating times, is it not, the common element? Global dominance of confined logic, not mainly territorially, or timely, but theoretically narrow.

Theorems of no value, have now global impact, by locally being promoted. This seems baroque, is it not, the kings and Courts of Shakespearean plays are here on stage. Local theorems going global, taking them out of context, making the theorems more relevant in the damage they do, even less so in meaning, not generating solutions, not questioning, auto-censuring, not quality critiqued, but straightforward stupor of what can do.

THE CONCERN FOR FLAWED logic permeating the public emotions is real, the social and technological adroitness to pass on these Houdini like perceptions of reality are amazing. The question being, except for the entertainment value, is the consequence of cheating the perception of humanity worth the energy and toil, the full out effort of the best of brains with careers, when the pasty mass dialogue will not stand the test of quality for the future, hampers creativity and the propagation of potential?

In short, theorems, in the sense of bits and pieces built upon in the case of human species' evolution on other theorems that have become highly untenable are dominant, they do not stand the test of science, logic, reason, vision, creativity.

In the raw, median intelligence can readily capture the flaws and weaknesses within the definitions and applications of say democracy, growth, foreign policy, neo-liberalism, energy policies, jobs.

<sup>120</sup> As in a confined territory, confined borders pitched against the corporate contradiction of fluid in space, beyond France's borders.

But because of human sophisticated tools to promote emotional attachment to them by the public, they got to geriatric age Old Europe, Old United States, Old occidentalism, old copy-paste isms in the rest of the world. The result is lasting damage.<sup>121</sup>

IN LATTER PAGES, let's look into some of the hostage taking truisms of our world.

<sup>121</sup> The world is flat indeed, maybe not the Thomas Friedman imperial messenger way, but yet.

Thomas Friedman. *The world is flat : a brief history of the twenty-first century*. Farrar, Straus and Giroux, New York, 2005. ISBN 0374292884. The world indeed is flat, not in the sense of Friedman probably, what about general paralysis. See the chapter on economics



Figure 8: Martin Luther 1483 - 1546, engraving dated 1859. Priest, professor, icon.



## *Enlightenment, conceptual thinking*

SCIENCE, PHILOSOPHY, PHILOSOPHY of science, the deep understanding of general human psychological uncertainty, the extrapolations of rational, to be translated to emotional involvement as needed to the general population, so well understood by religion, including the religion of capitalism, is put to little use but for utilitarian reasons in general and the proper benefit of the establishment in particular.

An element might be lacking, the conceptual dare of throwing creativity, intellectual open-minded-ness to the construction of the future, to translate the resulting vision properly to the general public. The element missing is hardly mined, up-rooted traditionally, silenced, outcast, it is probably least distributed within numbers of both *Facultas* and *Populus*. It might be a missing element to a better future. Method of creative conceptual thinking, experimenting the blank, then visualising the proposition to the most in numbers is not encouraged.

Conceptual thinking, questioning not the what, but the why of the what, the luxury of choices of what, is to be one more path to and from science. The natural world might be decanting beyond the boundaries of measurement. The measurements of science might not be sufficient condition to better end-results, the measuring never probably even significant, improvisation outside of boundaries of perfectly good knowledge might be of necessity. What if knowledge is infinite, and the conclusion that humanity will never hold justification, that the closer guess, and daring to, is the best that can be done. Further then research, the effort to quantify and comprehend, the mind should explore. The realisation that humanity might well never come to terms with be it the natural world boundaries, is sufficient excuse. The concept of infinite questioning but fewer answers, should be given a methodical chance.

In the light of not being in the expectation to concretise and explain the natural world, the quest for expansionist, conceptual thinking should thrive. What is there more to behold then the choice of incentivating by conceiving and action what lacks definition, by inflexion producing outcome. Intellectual creativity resides in the few and fewer clusters, they should have a free hand roaming within the laboratory of life, and beyond the constraints of the natural world.

The above mention, of giving reign and respectability to the quest for quality of desire, non-contradictory but further on, past the quantifications of science, beyond what is, into what we wish for, could be the luxuries and essentials of a liveable future world. What humanity cannot desire for, it cannot achieve. What is flawed should be replaced at any cost, not awaiting statistics, management of derivatives, explanatory acceptance, short term patching for the simple notion of timeliness.

Some of Peter Sloterdijk's work is highly relevant to the futurist envisioning of human potential, the borderlines between science and philosophy. Peter Sloterdijk questions the reasoning of words as an alternative to war and violence. putting time, space and man into spheres who permeate and correspond to identify humanity, to merge with space and time, he comes to generally express the cosmos, nature, and the environment. He questions the hegemony of reason by the enlightenment, thus the reference of this paper to emotion as the underlying layer of reality, brought into the sphere of being. The finite comprehension of infinite knowledge, the choice of vision, not the patching of history.

IN: RULES FOR THE HUMAN park<sup>122</sup> Peter Sloterdijk expresses some retainers. One, the top down dirigism of social constructs dominating as to grassroots permeating rule shaping, and two the suggestion of human transcendence by means of genetic interference. The second suggestion then seems to be the weakest. Though it can be easily extended into the concept of social engineering, not man to altered man, but man on man singularity is probably the nearest achiever. As for the first remark, top-down is the closest humanity has ever come to influence it's proper output.

Yes Peter Sloterdijk is walking pathways that are of value in helping to visualise a framework by which to measure reality. These notes simplified sphere analogy tries to borrow on the spheres expose of Sloterdijk, his opinions on reason, suggestions of the discrepancy between emotional permeability and the dominance of reason go along the lines of thought of Sloterdijk. The references to social constructs and social evolution are not contradictory to the suggestion of genetic manipulation which should be a minor factor as compared to social engineering. The preliminary conclusion of individual humanity not being of measure is evidenced.

As far as science has come for the moment, is that predictable, quality directed, genetic manipulation is in the early mapping stages, of what should be prone to manipulation in the first place. Applied-science is possibly dozens of years away of predictable results in manipulation. Remains the question of what is humanity going to perform along these lines, are we going to manipulate the human brain as a priority or will the hour-glass shape of feminine physics be "redone" as a first. These thoughts solely to scale the importance of the impact of science in general. Hence the weaker argument of Sloterdijk as compared to the possible potential of

<sup>122</sup> Peter Sloterdijk. Regeln für den menschenpark (rules for the human park). online, 2012. URL [http://en.wikipedia.org/wiki/Peter\\_Sloterdijk](http://en.wikipedia.org/wiki/Peter_Sloterdijk). Anthropogenic hothouses

human social reengineering.

Most tempting is the Sloterdijk expansion of the cosmos to the outer spheres of the natural world habitat, at least the now breathable troposphere. Since science can not closure the universe, in itself a supposition of a beyond, the provisory idea of beyond should be included in serious theoretical thought. Science should subscribe to the model, that scientific method has limits that impede the dogma of science and progress being final tools to dominate reality.

UMBERTO MANGABEIRA Unger<sup>123</sup> commenting on the basic psychology of the human species is making sense and should be mentioned with regard of how to think and develop theoretical thought. His mention of the unavoidable, and the religious aspects of theoretical thought are tenable. There is much to be said on Unger's avidity to participate then to abdicate, from politics to introspect academic, back and forth, to engage the emotional level. Elegant, how personal history blends with establishment in his life. Along the lines of Gar Alperovic<sup>124</sup>, examples of scaling and hands-on approaches, the creative element of both intellects so apparently at work.

Another name not so readily seen as an original mind is to be mentioned, concerning again the suggestion as to the limits of science in absolute, in particular the limits of Darwinian evolutionist theories, is Thomas Nagel in: *Mind and Cosmos*<sup>125</sup>.

In all, science should be one more tool to navigate the same waters and the spheres of philosophy, not exclude it, neither from reflexions on science's methodology. Frameworks to comprehension are they all. In the worst of cases by postulating it's own completeness as a method science adopts the traits of absolutism and religion. By subscribing to the current societal meaning of applied, science might submit itself in method to inferior quality of utilitarian desire.

<sup>123</sup> Roberto Mangabeira Unger. *The religion of the future*. Not yet published as of July 2013., 2013

<sup>124</sup> See the chapter on economics on page 179

<sup>125</sup> T. Nagel. *Mind and Cosmos: Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False*. OUPUSA, 2012. ISBN 9780199919758. URL <http://books.google.me/books?id=p0zNcdmhjIYC>. Questioning science limits, compare them to the limits of reality, the natural world, and the what we know we don't know question





# Complexity

Before human can do focussed effort, there must be the promise of accomplishment and joy. Below short text is to be a floating impression of what reality does to us. The confusion in perception, the confinement of the individual within the problem, the residual waste created by human toil, obscurantist growth, the cyclical sequels of history, the jumps, the relentless pull-backs, the highly social element of being human, the biology of nature, the genomic code, the squirting synapses and lightening neurones of our brains doing away with the complexities of reality to administer individual and social perception.

Let's have a "moment light" and try to disorderly paste together the science and philosophy and other (not so) helpful suggestions as to how our brains function, playing with our perceptions of reality and thus influencing 'objective' reality if nothing such exists, to perception becoming the larger part of mind. It is the perceptions as compared to the surrounding and in between pixels, that most influence the interaction. What we see is what we make do. In that sense below might well be of some practical meaning.

Layers upon layers of impressions. Then going on to sublimate these into some type of reasoning, steering bodily interference to submerge in more reality, ever shaping outcomes of even less coherence. Then once in a solitary while illumination knocks, and abundants in cheers and hoorays. The individual in constant conflict with the collective fuses momentarily with the human surroundings, the environment at large.

A straight line, a hold-out, till the next problem does away with any sense of being in control. The drama of yet another cycle of complexity playing out. Most perceptions, building naive linear correlations between what we see as cause for inspiration fade or implode. The dreaded resulting 'post hoc ergo prosper hoc' situations, heuristics and sub-conscious reductionism, playing into static, binary logic. Even worse, a reality of the harsher kind, being at a loss for coherence, all but a resulting complexity of obtrusive trash and gaseous waste, clutter of the brain translated into physical mess.<sup>126</sup>

Again materialises a local marker of original thought, a tool to leverage reminiscence of cohesion, comprehension, harmony, then out of it we drift again, floating on to yet another run-away reality. The cycles are unending, markings overstepped by filters of physics, biology, the psychology of the individual proper, environmental imprints, fading markers on loops at best, to yet another cycle of

<sup>126</sup> Reference to noise, the undesired by-products of human engineering.

interference.

The human individual, in any kind of cluster or group, from narrow traits, then overstepping genetics, to the broad and large, influenced outside of own biology into the notion of belonging then being impressed upon. The process repeats unending, translating into ill related reality, let alone whatsoever comprehension of the itinerary of getting there. Of the biology of me, of us, the circumferential drafts and notions of surroundings, results to each, the minimal notion of life itself.

On any level, in our feeble glands, in chemical signalling and synaptic drip, conditioned by outside interference of the most primitive kinds, hunger, thirst, chill or heat, within the genomes of our family and tribe, the extended family of race. From spatial perceptions, perceptions of time, limited by our frontal brain-lobe, emerges the momentary consciousness of infinite malleability of reality. Grasped in a blip, humanity gorges on the sum of clutter made comprehension, decides away any momentous choke, whatever it is, running out of the biology of oxygen, we play as is, at hoc, to date, a game of discourse for the satisfaction of primate emotional wants.

Welcome to the encasings of inner man, from here to the indistinguishable outer layers of society then reality, enjoy the engineering effects and continuous relaying of man and "monde", the blob of in-comprehension. Welcome to the complex reality of life. Little ambitions of measurable science here yet, any fact, deluded by some ephemeral genetic drive and some bent phenotypical circumstance translates into misery or joy. No better to compare the human state of affairs but to a messy grasp of momentary delusion on the full scale of better to worse.

The story of yeast cells all over, gorging in a bath of sugary juice, eating at hart, the case of restraint by some of those, the temporary abundance inciting the others to reproduce their genetic drifts of growth the harder . . . to ever more alcohol, accelerating the process of suffocation, all cells left to hope for an externalised god of sorts, some illuminated feat of science or religion, to replenish the sugary dope. Philosophical comprehension, many a binary dissertation, progress, optimism in itself are outlets of fear of what it might take to drain the alcohol of menacing concern, and fill up the bath at infinitum with always fresh, sugary paste.

It is plain impossible to describe the layered maze and currents of the all without dishonouring the relationships behind complex reality. Then again, it is no expression of improvement to disregard reality beyond comprehension, to reduce the fascinating laboratory of life to simple propositions that cannot bend the hard consequences of the lack of peripheral vision and deep perception. The luxury of interfering into the dynamics of evolution, the complex connects of man within and man and his environment, his social constructs is no longer luxury. Any dynamic, any emotion in life's presence turns into obligation, stepping back and ponder, the drone approach, is but unrealistic denial of survival.

Reality is rarely perceived in relevant chains of events, successions of emotions, constructs of logic, products and tools to weather bits of time, nature never at peace, mankind at the mercy of unknowns, of arising events, never on the outside of danger, cohesion within manly observations rarely more than blips, life can be an uncomfortable shell to live.

Yet denial is not an option, reducing speed and volume of interac-

tion is the ultimate impossible, always by the mental of choice that once in a while, we seem to leverage our in-capabilities into another draw of air, mostly as an unwanted convenience to lift the story of the human species to yet another cycle. The margins between doom and success ever smaller, the tools ever sharper, the need to decide where we are going more pressing, can some, if any, transfer to better circumstance the assets of quixotic conquest?

Playfulness aside, reality is infinite, beyond comprehension, human interference only can make it worse, or not, our symbolisms and reductions are made up as we humans go, contingency a mere perception. It all whirls out in an accelerating tumble. Will these wits of ours be sufficient, of no use, aggravating complexity, question asked.

Physical reality is complex, and if it is most probably infinite, even beyond there might be more undefinably by science, linger yet more immaterial existence to be reckoned with<sup>127</sup>.

If the natural world itself is mostly awaiting comprehension, the borders undefined, buffer zones of grey, then the matter of time needed to connect the dots, discover the missing parts, define borders, the dynamics, the multiple dimensions, then the least to be said is that science is not there yet. Instinct might lead to question that we ever can explain the natural as a complete, conceivable logic in process and definition. Looming ever, the highly un-scientific supposition that reality will not be harnessed into human thought. It might be wise to learn, live and thrive within the uncertainty that knowledge leads to more questions than answers. That the quest for explanatory logic is cheated by missing swats of the puzzle, the spheres of the equation throb, and are highly permeable. That might be the better assessment to live with.

The timeliness of above at least, the missing parts, the undefined borders of concepts as the universe, black holes, particles to atoms, timelines to nowhere, the dynamics of time and space somewhere merging, the Albert Einstein fourth dimension, are here to stay for generations to come. Humankind will have to act out on limited knowledge, flawed knowledge, altering, undefinable variables. That makes creativity and the psychological component of dare, the tools of chance and understanding the dilemma solid comprehension.

<sup>127</sup> Call it black holes, if naming is doing away with impossible comprehension. The Nobel price at peace with not yet understanding but rewarding the pointing to the unknown.(2013)



## *Noise, run-away, clutter*

For now Co2 levels measure the poverty of Potential.

HUBRIS<sup>128</sup>, grey goo, derivatives<sup>129</sup>, undesirables, restraints.

Humanity confounded is consequential. Our Bulk, our toil translates mostly in pollution, exhaustion, overload, stress on the Eco-system. That is humanity's contribution to the equation. And it can be measured. The excuse for this, a box-cubicle like, binary concept of progress attending short-term needs and ambitions of what can be. The end-result of derivatives to clean output is disproportionate. This is not accounted for by economics, politics there is no design prohibitive parameters for waist allowability. The method of denial promotes the fairy tale that human Potential has no hand in the net worth of the other agents.<sup>130</sup>

Probably the most urgent example of noise is climate change, and it is there in the open, requiring a redesign of the systemics of humanity's engineering by itself.

GLEANED FROM online BBC world news pages, a conventional source of news, thus already highly soothing on principle, somewhere end 2012.

... The 84-page document, 'Turn Down the Heat: Why a 4°C Warmer World Must Be Avoided,' was written for the World Bank by the Potsdam Institute for Climate Impact Research and Climate Analytics and published last week. The picture it paints of a world convulsed by rising temperatures is a mixture of mass chaos, systems collapse and medical suffering like that of the worst of the Black Plague, which in the 14th century killed 30 to 60 percent of Europe's population. The report comes as the annual United Nations Conference on Climate Change begins this Monday Nov. 26 in Doha, Qatar.

Above toting how hard a bargain the disproportionate negatives of human interference are as to any sort of positive outcome for the species in general and its quality of life. Now this is minor as compared to some other elements as underwritten in the later text references to systemics at the lower levels<sup>131</sup>

To put it simply, our human numbers in itself, only then our behaviour, is totally to be questioned with regard to our human

<sup>128</sup> Out of context, John Keane mentions "hubris" as his favourite term with regard to democracy's unwanted side-effects.

<sup>129</sup> As in toxic financial hocus-pocus

<sup>130</sup> Equation of our three agents of reality to be reckoned with. Then Populus has disproportionate impact of derivatives, as does the Universitas element as compared to Potential bubbles having short-term options of escape.

<sup>131</sup> Human numbers in connection to the phenomenon of undesirable bulk.

run-away status in derivatives.

Another example, geo-engineering<sup>132</sup> carries a vast promise of brown noise versus nuggets of interest to humanity, worse than anything else until now by design. Say fossil fuel exploration methods is affirmative approval of the equivalent of cannibalism, of rape to the soil.

Are new technologies to be questioned? Yes, bio-engineering, genetic-engineering, nanotechnology, robotics, and on carry this extra menace, of exponential derivatives churning. The element of control, the measure of clean output to derivatives, constant monitoring, should be embedded into any design effort. By their possible efficiency, they carry that extra element of risk to whirl of out of control. Limited usability, cannot be an excuse for large scale disruption. Design impositions apply.

Bill Joy in the article: Forfeiting The Future<sup>133</sup>, might have a point in that sense regarding science and the concern for clean output versus unwanted consequence. The need for including better quality of desire into design.

As this enormous computing power is combined with the manipulative advances of the physical sciences and the new, deep understandings in genetics, enormous transformative power is being unleashed. These combinations open up the opportunity to completely redesign the world, for better or worse: The replicating and evolving processes that have been confined to the natural world are about to become realms of human endeavour.

The grey goo threat makes one thing perfectly clear: We cannot afford certain kinds of accidents with replicating assemblers.

In about everything human effort engenders there is a wasteland of derivatives, un-accounted for mostly. Overload, physical litter, all around physical waste.<sup>134</sup> The derivatives extend into the future often. Compared to the process of engendering them, the waste residuals can be disproportionately hard or impossible to clean out. So by-product, in all cases exceeds the desired output, the process of creation being soily, messy, in-efficient. Follows up the sublimation, the weight-in of the clean output, as compared to the restant, is exaggerated then in public promotion. Silenced are the comments on the soiling. In green capitalism they are seen as yet another opportunity for gain, that is where they enter the lime-light of promoting. Where there is problems, one buys solutions.<sup>135</sup> To return to the main line of thought, we humans tend to favour anything human-centric as absolute accomplishment. Denial of whatever side-effects, no accountability is ongoing. The self-explanatory of progress is permanent.

With regards to war, neo-liberalism, the clutter of democracy, the conclusion seems fair, the quality of desire should include clean output as measured to clutter, not heuristics of forget, but sharp decisive tools to interfere with the natural world are needed. To the extend of perception, our collective brain output should be

<sup>132</sup> Understood in the minimalistic conventional meaning, in the larger sense not meant, it is to be mentioned that humanity has been engineering the environments of proximity since the birth of the species.

<sup>133</sup> Bill Joy. Why the future doesn't need us. our most powerful 21st-century technologies - robotics, genetic engineering, and nanotech - are threatening to make humans an endangered species. online, Issue 8.04 | Apr 2000 2000. URL [http://www.wired.com/wired/archive/8.04/joy.html?pg=6&topic=&topic\\_set=](http://www.wired.com/wired/archive/8.04/joy.html?pg=6&topic=&topic_set=)

<sup>134</sup> Intellectual and emotional waste is addressed from different angles all within the text and not named similarly, that is a mere terminology preference. The loops are there.

<sup>135</sup> One spotty peak example of insidious green solutioning to be mentioned is coppicing, it is relatively new, if time permits, look into it. It will turn the last of forests in the bulbs of Populus into farms. It has all of the elements of green capitalism, the quest for monopolisation.

submitted to noise versus desired outcome checks and balances by design.

Reasoning backwards, the believe that the surpluses of impact are the by products of our glorious civilisation, wrought by agriculture then industrial capitalism, then a post-modern life of it's own is thÃl' dramatical misunderstanding of times human. The firm dominant sentiment that the lock on successes is ours, not the coincidences of history, our improvised philosophies, religions, models of society, the appropriated tools of technology and science is not at question, the accountability of the net result is. Do we stand the test of generational sustainability. As all of our "elegant" figurines were never pitched against the concept of footprint and sustainability, the equation in full was never so much of a shadow of success. There is morse code in the accounting: - no going - stop -

AS TO HUMAN NUMBERS being a derivative or at the complete opposite clean output, is the ultimate design decision to be incorporated. One less human, or reducing to half the derivatives of one single human, an impossible feat in itself within the markers of dominant philosophy, the choice is obvious in net result versus derivatives. Of course there are other angles of perception here, the simple mathematics respond to other variables in further detailing the result. It is not the simplest of questions but the math should stand. Less people as to resulting hubris is to be evidenced as the major lever.

The understanding that human output of any sort, will be well inferior in impact as to the social engineering feats of humanity, should be well weighted. The menace of sheer human numbers, the central derivative of the general quality of any human design are probably the biggest menace.

In itself, the human population growth dynamics and migrations, imposed between others by the human-centric mining of resources and the production of cheap primary necessities of water, food and energy, are the biggest derivative cause and contribution to the problem. The complex cause and consequence relations of our numbers with our behavioural patterns are of long time standing incomprehension, the believe in applauding expanding numbers, quantifying us and ours do not respond to the laws of inclusive science or statistics. If human potential doesn't augment and propagates proportionately to bulk numbers, humanity edges closer to ecological inconsequence.

This opens up the issue of Bulk, our numbers, highly influenced by human policies of Potential, and secondly Populus having proper agency, decided by how much of Potential is divulged within, not to be seen as statistics, but the possible throttle of influencing the Potential to Populus proportions, and thus the future of the totality of mankind in a more confined, potential rich, different shape. This should be open to discussion and measuring, not being the taboo subject it is today in overt communication. The public does not grasp the intricacies of building an atomic bomb,

most understand though the danger and consequence of it, the consequence of expanding numbers, constraint they do not. Both the logic, and more so the emotional ac-sensories<sup>136</sup> should be provided for.

<sup>136</sup> Accessories to sensorial engagement.



# Urgency

THE BEST ARGUMENT for some matters being urgent is a open scope to the oversight in the big historical sense, and keeping an eye on the scale of the planet. It is hard work. It is essential work for anyone concerned with the least bit of self-interest, now there we have touched upon a good emotional driver to act upon.

Science for one does so, at it's best, some of it's findings become public communication, within the domain of perception of everyone. The numbers, the facts, the exposure is such, that the fractionally surfacing of delirious consequence should largely suffice to create an emotional bond between interested individuals in outcome over time comprehension.

Then this effect is not generated, the emotional bond is of yet still the one eyeing not the derivatives, the excesses but the few local and peer group bits of promise <sup>107</sup>, that each and everyone for himself might benefit. The theoretical impossibility leaves no traces, the emotional bond with confined botched logic, the short term impression that nothing is wrong, the referencing to the unavoidable, the immediate, the road of the least resistance is preferred.

The denial of long time-lines, the consequences of uncontrollable development, both denying urgency and prohibitive urgency, as in how this denial overwhelms any future choices is detrimental. To all probably, including elite shape and status. It is not to be seen fit to extend the minor argument of self-preservation beyond individual lifespan, loosening the connection between the present and future, the old principle of the French 'continuity du Pouvoir', the Anglo-Saxon, business as usual, to the next ten-thousand years. To put the issue in democratic speak, when then will the unborn have a right to vote?

Now for those, willing to look into human history, humanity has had little control ever during the history of the species. However today, the impact beyond control but human initiated is extensive and vast. That makes for the theoretical argument of run-away, the implementation of the rule of predictability probable. In short, with regard to the process of out of control to run-away<sup>137</sup> to chaos. The threshold might have been reached at various points of impact dozens of years ago. Hence the importance of time considerations. The end of the life-time of the species is probably nearer as most

<sup>137</sup> Later on defined. It is a reference to the looping and supporting convergence of different phenomena, the basic initiator, if known at all, being discussible of human initiation.

of the snap-shot moments in history remember, probably never was there less doubt as with regard as to the main culprit. The ultimately process of chaos mentioned here is anticipatory in it's roots. That is the preliminary point to be made. Time, timeliness becomes increasingly important, the main initiator of the urgency is without doubt the human hand.

NOT CHEATING, green capitalism having a deficit value, and only folkloric appeal, remodelling the structures of power, rethinking the processes of power-play, wheelbarrow-ing the latter part of screaming academics, politicians, media mongers, spinners, corporate anything, policy makers into the ditch. A mere suggestion.

Since this is not going to happen, the worsening conditions, primarily the trade-of between the gain and loss of human interaction within the Bio-sphere will exponentially create differing and worse, confusion, threatening life-conditions for the most comfortably situated of us, the privileged within the conditioned Potential bubble included. So whatever cycles of change we might prefer, it is a matter of graduation, the curve having a life of it's own. More and more we will divert to surfing the waves of survival as a collective, rather than add to our ambitions. The more, to be set, is a firm agenda, rooted in a time-line of the long. The rat race of the real becomes senseless.

In the face of the present urgencies, and noticing the way they are neglected by the elites, the evidence is in plain view. On the side of timely orientation, the exponential interference and the data on undesirable outcome, concerning the planet, abound. It is most obvious that within the social constructs of society, the Populus sphere is first to be directly impacted.

It is not the focus of the paper to reference but on principle climate change, pollution, the application of fossil fuels, the other pressing issues of consequence, but it is to question the underlying elements that cause such, and the way the process derives. Thus the utmost mention of urgency as a valid argument to relevance rather than the other side of a binary choice between matters of relevance and the patching history of human toil by attending ever emerging, immediate urgency should be considered. That might define the moment in the history of the human species, where by circumstances, humanity made a lasting impact on the future or made itself obsolete.

## Transparency, privacy

THIS CHAPTER TAKES the form of a simple to do list. Edward Snowden's escapade came up late, when the paper was over it's deadline, but his is an excellent case to which to touch the validity of the list below.

Transparency can be seen as opposing privacy. There might be contradiction, inequality, if the rules by which to judge distinguish between human players, territorial boundaries, peoples. In a global world the rules to attribute the amount of privacy and the, on the opposite public domain transparency are to be universal.

The reasons why transparency should go both ways with regard to the individual to individual and collective to collective relationship, between Populus and Potential bulbs is obvious.

Potential transparency reciprocity to Bulk humanity is not respected. Earlier on, Daniel Ellsberg<sup>138</sup>, Aaron Hillel Swartz<sup>139</sup>, at the time of these notes, April 2013 no longer, Jeremy Hammond, Bradley Manning, Julian Assange, Edward Snowden and numerous others are coming out in the sense of denouncing discrepancies in the balance between Populus and Facultas privileges to privacy, or if preferred, plights to transparency. They word it differently, the wording of Assange and Snowden coming the closest to suggest the idea of deciding on the level of transparency needed and the application to everyone indistinguishably.

If there is a case for secrecy, then secrecy meant should not be of the one way type. Collective ego-centrism as in nation states and territorially confined concepts of peoples, cultural divides, religions is just that, expansive egotism, conflictive behavioural ruling. All should subscribe to reciprocity of ethical concepts as the common good and not hiding behind justifications of different rules for different population chunks including the right to privacy. As to Potential, worldwide, they seem to agree as to justify a distinct manipulation of privacy rules within and beyond their respective bulbs. That is the central flaw to be denounced.

The NSA, and other similar governmental, public money financed services, with Google similar soft technology and programming experience, complete hard-ware control from the machine-server to the farm, the backbone, the switches, the routers, the antennas, the patches, the fibre optic cables, the energy to maintain the system, the internet concept of breaking up content and

<sup>138</sup> Daniel Ellsberg. *Secrets : a memoir of Vietnam and the Pentagon papers*. Viking, New York, 2002. ISBN 0-670-03030-9

<sup>139</sup> Wikipedia. Aaron Swartz, 2013a. URL [http://en.wikipedia.org/w/index.php?title=Aaron\\_Swartz&oldid=573672249](http://en.wikipedia.org/w/index.php?title=Aaron_Swartz&oldid=573672249). Torrents, IA archive collaborator. Deceded anno 2013

administrative overhead in packets to wander the best possible route, screams proprietary. Be there ethical transparent manipulation only, or any meaningful message will have to be sneakered from enclosed machine to enclosed physical peer. It is conceptually regretful that the information over the internet is a time-machine. The packets not only carry from to addresses, but also a timestamp. Then anything is minutely stored, theoretically for longer than any context sensible. Public domain hackeries by private Potential pirates, can pick Populus intimacy, legally and on principle, by just accessing the message painfully encrypted and anonymised, by accessing the entry or exit point by one of the many back-doors, be it hard or soft. It makes a bastion of first hand information on policies on the other hand irrelevant since it cannot be policed. The effect is disproportionately at the expense of the commoner.

If there is no transparency to be agreed on, multi-laterally, then the insensible thing to do becomes evident. Discard the internet as a means to an end but commercial herding. If you have any sense of individuality, use a type-writer, build local communities, cluster, do as the Potential circles now. Privatised, fortress, control. Civil disobedience would seem the only way to make a case for independent oversight, the Magna Carta all over, the public domain infringed, needs to be reconquered, at the price of not only physical but evidently digital non-existence if not. Sabotage, disruption of the physical structure, war like would be the only 'reposte' left to balance Potential to Populus privilege.

The outliers above, do not go that far. It will make for disillusioned activists most probably. Let's face it, there is little left to compensate for data-mining everything of everyone outside the Potential privileged.<sup>140</sup>

CONTENT, MEGADATA, METADATA<sup>141, 142</sup> The issue is rarely addressed in the public domain.

With regard to mega-data, call it profiles, age, location, gender and on. What Google and the likes do is massively shifting power to potential ratios. Mega-data make the issue aggrandising as compared to analog times. Bigger samples, more specific samples, individual interests it is all there to be mined and converted into products and services of desire, acceptance and price.

TRANSPARENCY AND PRIVACY RELATIONSHIPS and privilege should be dissected and re-assembled.

TRANSPARENCY IS CREATIVITY, is propagation, is raw potential growth. Privacy can be shelter, prevention, autonomy, a distraction of overload, superficiality, the inevitable common denominator. It should balance with secrecy.

POTENTIAL WORLDWIDE HAS THE SAME ATTITUDES to the issue, transparency is as the economical theoretics of our societies, no accountability rules to them.

A RELATIONSHIP OF UNI-DIRECTIONAL TRANSPARENCY between Potential and Bulk is contrary to any democratic ambitions. It is as essential to democracy as voting, it jeopardises the concept of

<sup>140</sup> The Russians ordering typewriters destined to the Kremlin, seeping in the 2013 main news somewhere, underlines the issue jokingly.

<sup>141</sup> Metadata, the concept, to look further into it, is beyond the paper's scope. They are especially useful in speedy sourcing and statistics. Access to mega-data and mining them is a core facilitator of homogenous mass streamlining worldwide

<sup>142</sup> A flat globe is assisted by mega-data.

representative government and legislation if there is no ready and open feedback of raw information to the subject of democracy.

TRANSPARENCY SHOULD BE RULED by a globally underwritten body of principles and laws.

PRIVACY IS AN ENGINEERED CHOICE, containing individual options secondarily, subscribing to the same rules for anything and anyone on principle.

THE CONCEPT OF TRANSPARENCY TO PRIVACY can be scaled to be included in the physical public good on one side versus privately held property of goods on the other. It is a common public good at the start.<sup>143</sup> Does it make sense to position say US confederate secrecy as a private good? Then what is a public good, is the US an exclusive denomination of exceptionality? Should the US not underwrite worldwide transparency as belonging to the world population? Should private matter, what is beheld by each individual as identity bits, the consideration of what can belong to the individual, not be globally defined?

Give some consideration to the above, the subject goes far and large, but the importance of above is now, as with regard to the major phenomenon at question, the internet, anonymity and secrecy(encryption) both, can nowhere be guaranteed. That then makes the public domain so much smaller, a world of shrinkage for the commoner indeed. Traveler pigeons and waist-able messengers carrying usb sticks warped in inauspicious shapes and wrapped in tin hat, is this the future of communication?

<sup>143</sup> Zygmunt Bauman. *Liquid Surveillance: A Conversation.* -, 2012. ISBN 0745676375. Social concepts. Privacy,



# Commodities

144

CLEAN AIR, DRINKING WATER, food, energy, education, pharmaceuticals, agents of submission? Are they approached with holding pin attitudes by the Potential spheres? Is there with regard to commodities no public domain left and is anything thus, privatised, to be privatised the left-overs.<sup>145</sup>

Christian Parenti, author of *Tropic of Chaos*<sup>146</sup>, is to the matter in below quote,

Instead, massive corporations like Glencore, the world's largest commodity trading company, and the privately held and secretive Cargill, the world's biggest trader of agricultural commodities, are moving to further consolidate their control of world grain markets and vertically integrate their global supply chains in a new form of food imperialism designed to profit off global misery.

While bread triggered war and revolution in the Middle East, Glencore made windfall profits on the surge in grain prices. And the more expensive our loaf of bread becomes the more money firms like Glencore and Cargill stand to make. Consider that just about the worst possible form of "adaptation" to the climate crisis. So what text should flash through our brains when reading our loaf of bread? A warning, obviously. But so far, it seems, a warning ignored.

To go on with the 'minor' element of food, it is definitely an agent of submission. Food is one agent somehow to play different roles. To even touch on some aspects of the importance of food in a system of enslavement is obvious. As energy, as water, as clean air<sup>147</sup>, the essentials of human life in the larger Eco-sphere are highly manipulated for reasons of nasal utilitarianism by the Potential bulb. Monopolising, privatising, manipulating, degrading, turning into addictive substances is rule.

The truism of above should suffice, there is sufficient sources within the public domain to evidence above, if it is not obvious to some readers please read-up. Monsanto, Carlyle, FDA, USDA<sup>148</sup>, key names abound. It suffices to look into generalised corporate and public policies, the trading of commodities that goes on merrily, international trade agreements, the scientific research of making the cheapest substances into highly addictive end-products another angle.

<sup>144</sup> The denomination of commodity is used here, as a container, the term holds more then resource.

<sup>145</sup> The Arctic circle and anything within(underneath) a good example of the race to appropriation.

<sup>146</sup> Christian Parenti. *Tropic of Chaos: Climate Change and the New Geography of Violence*. Nation Books, 2012. ISBN 9781568587295

<sup>147</sup> Read as in no need to be conditioned.

<sup>148</sup> The last two are public services, yet involved and complicit.

All in one breath. The commoner is deeply affected, has been reduced to a relationship of junk to pusher, food is there to subdue the un-people, make them choice-less in something as basic, necessary and simple as ingesting food in exchange for the daily hundred watt energy supply.

What goes for food goes for other commodities, things treated as commodities, what is not?

Education, tuition, debt, a lifetime of living on credit, being born into debt, submission, dependency, as with the job, specialisation, the game is to create addictive, emotionally enforced dependency, submission.

The ingestion of legal prescription drugs, another way to anaesthetise the brain, wage labour, mentioned later on more closely, being essentially the same as slavery. The status quo is no choice but wrappings and colours, the general public will continue to comply. After all, slavery ends at the end of the workday, to a time of twilight consuming.

AS SOON AS THERE IS HIGH unemployment, and no way to consume, and within the group of addicts is included a relatively large number of youngsters, this might grow something, hence the Middle East spring revolts. The quest for unobtainable consumerism, the ruling classes not being able to provide it, the consequence incited their replacement, return, awaiting the next bout of revolt. How could this be called anything else then disruption, the revolts not being the carrier of creativity, adjusted logic, but the insistence on global consumerism being an unalienable right, and final goal, to cope with reality. Commodities, toxic commodities awaits us. A world of consumers as flat as a coin, a peak of providers, invisible, in the clouds.



## *The job, an institution*

THE CONSIDERATION IS REGARDING the job as an institution around which individual life and the collective is organised. The institutionalised job concept should be questioned at the least. The job is an excuse for some ongoing practices of servitude, enslavement, the dynamics of where the job concept are heading are insisting upon the tendency to monopolise human energy expenditure, further broadening the gap between Potential and Bulk. It might ultimately retire to a situation of dysfunctional majorities, propped in, cushioned and anaesthetised, confined to areas of no opportunity, controllability, restriction. Jobs are part of the strategy. The systemic bet on being able to control Bulk humanity and the Eco-system. Then this might be a serious miscalculation.

The question is genuine, it implicates the whole of societal institutionalism, but nonetheless, the job as a pillar of modern society is highly consequential as to the illnesses of that society. Vulnerability, even modern slavery, drug-like dependency jump to mind. It affects of course the form and shape of the Populus most. Spot on in a limited context, with secondary loop consequences, the job also ravages the independence of thought of our scientists and intellectuals in a non-negligible manner. Careerism is the norm. Out of opportunism, out of obligation, the stark contrast innate in the system that personal benefit somehow never goes against the well-being of others, responsible interaction.

HENRY DAVID THOREAU<sup>149</sup>, in the nineteenth century,

If I should sell my forenoons and afternoons to society, as most appear to do, I am sure that for me there would be nothing left worth living for. . .

I wish to suggest that a man may be very industrious, and yet not spend his time well. There is no more fatal blunderer than he who consumes the greater part of his life getting his living.

HUMANS SEEM TO HAVE difficulty comprehending emotionally their affinities to larger environments. New communicative ways, the Internet, personalised adverts, expand horizons, . . . to an increasingly restricted level of confinement, cocooning each and everyone digitally, from relevant reality. That is also what the

<sup>149</sup> Wikipedia. Henry David Thoreau, 2013. URL [http://en.wikipedia.org/w/index.php?title=Henry\\_David\\_Thoreau&oldid=566103755](http://en.wikipedia.org/w/index.php?title=Henry_David_Thoreau&oldid=566103755). Inspiring nineteenth century reads, to include the Eco-system presence into perception of reality. Historically fit to live today's particulars on reality

individual wants, emotional well-being within an increasingly ego-centric cocoon, the shield of protective insulation, the believe of never ending procurement of surrogates, left to the hard task of moderating his personal patterns of exuberance.

Closing the curtains to emotionally not desirable information, perceptions, and behaviour is a right of the land. That leaves the individual with the sum of his consumer potential to define his identity in the world. Secondly, as the job defines the level of consumption obtainable, the job, holding one, is the necessary silent understanding. Jobs impose education, or none, that is number three.

THE PLURAL FORM of job, as it appears most frequently, is almost never questioned in conventional politics, not in communism or capitalism, in short not within the model of modern economics. Jobs is good, a universal principle. The excuse for specialisation.

The concept of jobs as a pillar of modern global society is not questioned. It merits some scrutiny. It's position within other policies, the tissue of society, has such consequence that critical analysis is due.

THE JOB DEFINES the individual to a general idea of belonging. From the on-stander viewpoint, the individual now becomes less of an individual and more of a socially stereotyped subject, stratified to some appartenance.

JOBS AS A CONCEPT carry specialisation thus vulnerability, social dependency. This is not necessarily bad, but it is a trade-of. Jobs define social status, stratify in many aspects the use of the individual's resources<sup>150</sup> to others and self. It is an important factor as to individual autonomy, see the mention on page 205.

One's job, the social position and time employment so defines personal autonomy largely, to some extend quality of life. Hence the job powerfully shaping the larger part of the individual's life routines. The solutions proposed by Theodore Kaczynski referenced above, are of unhappy concern. Roberto Unger also mentions the importance of meaningful occupations, to what extend is personal autonomy an essential to human pursuit of happiness. The question seems highly relevant these days when there is an ongoing infringement on any form of privacy, one of the main ones, the job and it's outer encasings, it's social dependencies, the whole of the secondary impact on the living environment of humanity.

In one draw, associate concerns produced by jobs might be the city, migration patterns, the shapes of education, the supermarket in content and expression, the whole of the consumer behaviour. The job is a better example of the in-extricability of theoretical concepts of conviction and desire as to the larger living environment. The presence of looping, intercourse of phenomena within society human and further on the larger reality of the Eco-sphere.<sup>151</sup>

<sup>150</sup> Theodore J. Kaczynski. *Technological Slavery: The Collected Writings of Theodore J. Kaczynski, a.k.a. The Unabomber*. Feral House, 2010. ISBN 1932595805. How we apply technology, how we Research technology is the question rather

<sup>151</sup> The cross-referencing makes sense in understanding the inter-relationships of different concepts and understandings within the world system.

PROPRIETARY PRODUCTS, patents on genetic codes, commercialising thinking and research, the scientist, because of his job status, might be of the harder at risk individuals and clusters, the scientists dependency on job in most cases makes for highly corruptible science. Dependency in highly specialised environments, as in the case of intellectuals and scientists means even lesser autonomy.

With regard from the critical to the rational, logic, the establishment of better constructs of the brain, the intellectual class is severed of certain autonomy. The job concept, basically defining the relationship between applied science to academic research. Creativity, none the least requires autonomy. Dependency on tenure and co-option in decision making processes and at the lowest scale, the dependency on salaries, reimbursement of student loans, makes the intellectuals the victims of choice partly for the submissive effects of the job. The carrot and the stick, whatever first is taken away might bring some sort of change to the macro environment. The higher the specialisation, the greater the squeeze to comply to a world where there are few alternatives for creative, specialised brains.

ON THE LOWER END OF THE SCALE, wage labour is essentially modern slavery. A crude statement, if about fifteen percent of the world population would attend routine jobs that cannot yet be done by machines, routine basic tasks would be done with.<sup>152</sup> Thus partly solving the dichotomy between outsourcing and re-enslaving of the world, from producer to consumer society. Then if not a producer, what defines bulk humanity? .

Above notes require attention and focus. The re-questioning of basic notions is imperative with regard to the job term. That is the message.<sup>153</sup>

<sup>152</sup> These numbers require more research, but our initial indicators go that way.

<sup>153</sup> Scope limits to look further into this for the moment.



## On education

EDUCATION COULD BE seen as training the brain how to process information, only then, the general acquisition of knowledge, since knowledge. How to learn as opposed what to know.

Since knowledge is infinite as compared to the individual brain's capacity, the importance of how to choose what to learn, decisions on the scope of what is learned, how much of the acquisitions should be utilitarian, specialised, specific to the job market, a specific society is an important and flowing decision.

How is the learning process to be mapped to the school, the home, parents, teachers, how is the divide between generational potential of the parents influencing the mining of the potential within the younger brains.

Are age and group learning divides serious markers, or are they by definition inferior to mentoring young brains one on one most of the time. Is there a distinct advantage in being born to wealthy, well connected parents in upping the chances to learn in a bath of better surroundings.

What is the autodidactic part in learning, what is the role of the combination of inferior content and superior, monopolised technology, such as in extremely represented in the phenomenon of the internet. Should we all be raised to be worker bees, obedience to establishment the imperative, or are there queen bees.

Few<sup>154</sup> have sensible things to say on the educational system, now a restricted concept as to the general concept of educating. Territorial differences are to be considered. Then are there major divides in how to process education within society. And yes there are. These authors might have sensible things to say on the subject, explore at guise.

Education is brokering the line for job utilitarianism, it prepares the way to highly specialised, submissive worker bees. Not the creative artists we should leave free reign to. Is it not a supreme act of arrogance to specialise most of bulk humanity to function within patterns of society that are obsolete questionably?

A very small part of the human development to adulthood happens within the structure school. To advancing the better or the worst, focussing on the worst, television, internet<sup>155</sup>, peers, the cocoon environment of family life.

Basic ignominies appear. Vending machines, noise levels any-

<sup>154</sup> Henry A. Giroux. The public intellectual, 2012. URL <http://truth-out.org/public-intellectual-project>. between other issues Henry A. Giroux, on education; Alfie Kohn. *FEEL-BAD EDUCATION: ...And Other Contrarian Essays on Children and Schooling*. Beacon Press, 2011. URL <http://www.alfiekohn.org/index.php>. "writes and speaks widely on human behavior, education, and parenting."; Mike Rose. *Back to School: Why Everyone Deserves A Second Chance at Education*. New Press, The, 2012. ISBN 1595587861. on education; and Wikipedia. Wilhelm von humboldt, 2013. URL [http://en.wikipedia.org/w/index.php?title=Wilhelm\\_von\\_Humboldt&oldid=570349716](http://en.wikipedia.org/w/index.php?title=Wilhelm_von_Humboldt&oldid=570349716). Interesting source on the issue of education

<sup>155</sup> Somehow interactive, though the content barricades highly limitative.

where, misinformation, generational confusion, meaning the parents themselves trapped within consumer society, sedentary lifestyles<sup>156</sup>, schools are profiled to the local communities, their wealth, teachers are profiled for dependence, submission.

The elites promulgate diversified messages, to their own children set them up for elite socialising and different comprehension pre-school on. Quality education, be it just relative to the distortive general effort is to be had at a price, . . . it is affordable only by the elites of money.

Parents are the early streamers, potentially the most powerful dynamos of educating their children. At lot of love and the passing of ignorance can be observed thus.

It is the internet which possibly has the most practical potential of independent search paths to independent, creative learning, it is also in the finishing stages as to be claimed to be the preferential pathway to obese consumer plight. The potential at cost is willingly botched to convert electronic interference, digital reality in a brute force corporate shopping-mall building effort, re-confining most users into their allocated mental space: consume you must, work, with disregard for any sensible meaning, or bust!

The thinking paths of our youngsters should not be imposed, they should develop, as bio-diverse and individual as possible. Creativity sprouts only in part from dogmatic learning, the body of knowledge proposed. At any age. That insists on un-bended logic, not logical flaws to apply the youngsters brains and energy upon, feed them the materials for garbage in, garbage out careers. If the highly educated that run our societies attest for the quality of their education, then why are we in this constricted narrow parlementation of our societies.

Neil deGrasse Tyson once more<sup>157</sup>,

Knowing how to think empowers you far beyond those who know only what to think.

We spend the first year of a child's life teaching it to walk and talk and the rest of its life to shut up and sit down. There's something wrong there.

There are references for further reading in the bibliography of these notes on what is wrong with the educational system. Above quote is as good as any to underline the quest to robotise, standardise, human life as far as pre-school for bulk humanity. Raising worker bees, highly specialised, vulnerable, submissive humans.

From pre-school on up to higher education, university, fingering institutionalised learning, there are many issues with the educational system world-wide. It reflects society, earlier generations, and intimately the family environment. With a possibly chaotic transition to a quite distinct future reality, what should be privileged is the larger question.

The world is changing, a generation of parents, conventional thought and methods in part is obsolete. How to prepare the

<sup>156</sup> An aberrance, even at school, why almost universally schools teach to sitting children, in confined environments, dish up meals not worth the qualification, permit constant propagandising of product pushing. In pre-school already, of all in the Netherlands, push corporate junk as food, the economical covered argument being the samples for free they are supplied with.

<sup>157</sup> For all his flaws of courtesan messenger, his centre of the road parlay.

next generation should be more of an open question. Creative, eclectic self reliant, cluster robust, independent, critical kids, is a need as the foundation of tomorrow. Society should educate the next generation outside the confinement and retention of today's solidified environments, educate for a smarter, more autonomous, creative, risk-taking humanity.

The main tendencies of the existing schooling system are highly dynamic in the opposite direction. Job specific skills, separating management from teaching in schools, compartmentalising, passive, uncritical behaviour, narrow knowledge transfers, privatising schools to profit making, the adoption of corporate interference allowance, styles of communication but for expressing the political correct, in fin, the appropriate attitudes needed in the the workplace.

Competitiveness, at the cost of altruism, teachers excluded from insider decision-making, sponsorship or none-existence, universities in the service of corporations, labs converted into "applied" research. The focus is on the needs of corporations, the reward system mirrors this. The tendency is to more so, as compared to the past. One of the alarming indicators is the diminished social status of teachers.

Synchronising world-views, how do relate religions, philosophies, models of society between another should be answered in basic education. In itself a grand proposition. But even on the basic level of comprehending one-another, how we subscribe or not, to certain common principles of ethical and logical behaviour, again within the logic of our equation, there is a lot of work deliberately not done.

Issues as democracy and the suggestion it ends at the territorial borders, the association of capitalism and democracy, the limits to growth, the dependency a job creates, the numerous other confusions in language pointed to in other parts of the book see the chapter on communication on page 149, are anchored in the minds of the younger population by embedding them in pre-school, school and up to life-long reminders of what to understand and what is deemed unacceptable. This is made in-escapable. Norman Finkelstein for one, credits his close family in helping shape his ideas and moral stances. It made for an exquisite intellectual. That is how education works, on both sides of the spectrum. The indoctrination of flatness by our educational systems, acceptance of the flawed logical reasoning that is currently dominant is preposterous and nocive.

THE FORM FACTOR of school and university as institutions, is following up on the shopping mall print. Brand presence in the visuals, the financing, sponsoring by corporations, thus appropriation of the directives, vendor machines, junk food presence, indebted students in the US and Canada, 'a priori' slaves, the further dependency and submission of the academia, class education, selecting student

potential on utilitarian parameters, neglect of access to swats of the population is norm.

FROM IT'S MOST BASIC FORM FACTORS, school itself, meaning isolating children from the work and living space environments of their elders, sedentary environments, binary behaviour, lesser thinking and creativity, to serious matters of economics and academics, from creativity to practicality, to cross-learning, to appropriation by the established patterns of corporate structures of the minds of children, there are serious issues involved. Education needs to be addressed to inspire creativity, needed in these years of deep-going, needed reinvention of society.

The synching of behavioural patterns and emotions, and the appropriate responses to them is now in the hands of the "propaganda" tools based on the concept of localised arguments for the motive of profit. Educating goes as deep as the model of society we live in, the choice will play out on the level of re-questioning society itself in the end.

There is a major daily part now of in the best case assimilation and otherwise mere clutter of informal learning time. The internet, bringing snippets of information, only the few will make sensible use of the medium, for most it will be a potent, one more mode, for digital mass consumption.

The understanding of the role of school might be flawed in it's assessment of importance. Children are exposed to more sophisticated tools that expose them to the symbolisms of society. This has brought the role of the school to marginal in propositioning how to think, behave and live, even how to physically socialise as compared to digital relationships. TV, Internet, the daily life and environment are saturated with the sophisticated messages of "religion consumerism".

IT IS FAIR to say that efficiency in matters of enriching the elites of today co-exists with educational suggestions of what is acceptable. Obesity, hunger, insulation of the elites, sophisticated class society regulating, heavy accents of educating the masses of consumers to introspection, submission, the politically correct, dependency, specialisation, debt, the "job" concept, green capitalism and on. The main task of the education system seems to be producing holding-pin profiled, sedated bulk humanity.

It is unlikely that much of significance in better brain output potentiality by phenotypical circumstance as school is obtainable. The diversity of the body of knowledge proposed then is the logical variable to tinker with. Broader exposure to ideas and history, the mechanics of our societies, would then open the pathway to a different kernelled next generation. For those to explore further, there would be no such barrier of junk knowledge to be broken down.

The choice of better is rather bleak, the exposure to erroneous



logic is deep and continuous and sophisticated. The living environment of the elites, being physically and emotionally much different to their children, offering the better escapes from mass consumerism, cheap dialogue, better oriented parents, themselves in many cases the perpetrators of the learning content, and highly familiar with the faced system, give the children of the privileged evident better perspectives potentially. Then there is paternalism, dynasty. Raised to be king attitudes.



# Consumption

CONSUMPTION IS A SYSTEMIC, ESSENTIAL PRINCIPLE to modern economics<sup>158</sup>, addiction a key concept.

The shortest of peeps into some of the lesser mentioned elements in other parts of the paper here. How consumption is a best ever emotional gateway, how probably the biggest energy expenditure is sunk into floating a message of irresponsibility.

Consumption and advertising might be synonymous, it is enough to advertise, make emotionally acceptable a suggestion of well-being, of feel-good and anchor to it any consumable, the consumable is consumed. It works. That leaves economics, the provider side in charge of how much is the extraction fee to be.

It is here that one of the essential nodes of our modern society is felt. Were it not but for the ready availability of surrogate values, our societies worldwide would fall apart as such. This is a playful suggestion, what if, a “nuclear waste” can of coca cola would disappear from bill-boards of all sorts, be no longer poking the emotional soundboard of the world consumer. Would the effect be precise and not affect pepsi, would the consumption of pop-soda go down? Most probably not, it would also delete coca cola from the retail shelves in no-time probably. Coca Cola as a ‘brand’, as a can of toxic waste can disappear, the message to consume cannot, it would destruct society.

A minimal example of how precise advertising can influence consumer behaviour as this, should suggest the immense power of emotional sniping. Advertising deserves to be defined as extremely efficient, crafty peddling, unilaterally from Facultas to Populus of inducement, submission, overload, sublimation, submission and on, mining the public for more data, personalising the message, dilute borders between reality and fiction, advertising and information becoming indistinguishable.

Advertising has no limits, it is three dimensional, digital, acted-out, role modelled, personalised and the consumer is positioned to bait itself. It is hard to find a message not somehow tainted with intentional tweaks, then that message will fail, auto-destruct. The message that has the lack of sophistication to illusion individual instant gratification, lacks sophistication in the ability to bring itself is doomed. That allows financing, not the product, it’s possible utility, but the message, that means price-fixing, that means blurring any

<sup>158</sup> Cross-references are multiple, to religion, see chapter on religion page 145, to capitalism, the essentiality of consumerism within the modern day economics realm 179.

relationship between price and cost.

The radical writer Eduardo Galeano has this to say<sup>159</sup>:

Consumer society is a booby trap. Those at the controls feign ignorance, but anybody with eyes in his head can see that the great majority of people necessarily must consume not much, very little, or nothing at all in order to save the bit of nature we have left<sup>160</sup>.

Social injustice is not an error to be corrected, nor is it a defect to be overcome; it is an essential requirement of the system. No natural world is capable of supporting a mall the size of the plane... [If] we all consumed like those who are squeezing the earth dry, we'd have no world left.

Consumerism, the fast track to collective and individual problems: status, prestige, luxury and instantaneous gratification in exchange for obesity, cancer, diabetes, what does a brain scan say about this.<sup>161</sup>

With regard to Populus,  
it spells junk,

with regard to Facultas  
it posts pusher,

with regard to the Eco-system  
it amounts to ghetto.

there is no better modes  
as to describe  
the ways of consumerism  
as analogous  
to drug peddling.

What underlies the drift to consuming is dependency, drug-addict behaviour, human is prone to it, a whole super-culture has been built upon it. It spares none. Waning interest in religion, itself inspired by a more consumer oriented life-style, successful for nearly all of human memorable history, in it's worst of excesses was never that harmful.

... It was virtually impotent to the message of consumption to happiness, thus easily pushed aside by the 'religion of consumerism'. The Vatican is no match for the Papalty of Wall Street. In the deep-religious fringes of Muslim communities worldwide, the convenience to consume and allocate importance to it is identically present, tolerated, not touched upon. Idolatry prohibited, Islam is turned obsolete and outsourced to capitalist consumer practices. It's flocks are first consumers, then muslims.

What makes consuming for lifestyle, identity, pleasure, so involuntarily attractive? The serotonin, dopamine and other derivatives it produces in our individual brains. Simple.

<sup>159</sup> Eduardo Galeano. *Upside Down: A Primer for the Looking-Glass World*. Metropolitan Books, 2000. ISBN 0805063757

<sup>160</sup> The possibility of consumerism will take this stride probably also, to confine but major numbers of Populus so as to peddle less input of resource to maximal real gains in insulation for the elites. It is evident by now that the tell-tale sum of real profit is the power a very limited elite holds over the masses, as to the Bio-sphere that translates in how much of the suitable portion of the globe left, they can preserve and condition as theirs. That's the next step in capitalism, the prevision against economic record keeping not longer functional, how to step in with other mechanisms of control. There is a barrier of silence on the issue in public conversation.

<sup>161</sup> Another allusion is as to the genetic component of the disease, since in the Potential bulb seems to be similarly affected by addiction. Only marginally better positioned in the long run.

Obesity, cancer, diabetes, pollution by the necessary production of the same consumer goods and services, resources gratuitously plundered for un-sustainable goals, do they not break the lustre? They do not, these are rational elements, the urge of consuming persists regardless, that is the effect any drug ambitions, addiction.

The translation of consumerism in above, has a key element of religion. Promise based outside rational, probability close up, not logic but soothing emotional needs. Instant gratification, the sex of household religion makes it superior. The promise of immediate reward, gratification, the reflexivity universally recognised of status and prestige for the pusher. In turn religion, religious philosophies do not have the immediate in their offer. The promise of afterlife is greyed out as compared to one more shot of dopamine now. It is senseless to compete with the instantaneous gratification of consumer-goods, they play all the tunes at once. Religion of old concedes, and subscribes silently to the new dominant.<sup>162</sup>

DETOX IS MAYBE A CONSIDERATION, but the how to beat consumerism would include withdrawal of the worst of kinds, since we are all intoxicated, the remedy will be forced upon us, or probably has little chance to materialise. Imagine engineering a drug free world-wide society, drug free in the sense of boundless impossibilities to cocoon and get high on consumption? Druggies reputed for their unreliable behaviour, straddling, eyes empty, the search for synthetics, decadence of the old sort worming into the hard nucleus of the elites<sup>163</sup>?

<sup>162</sup> The message to consume and burst is definitely new, as is it's consequences over human history's timeline.

<sup>163</sup> The only reference in the paper to no way back to incremental deconstruction is here, it should suffice. The way of the future is not Rousseau like into the past.



# *Activism*

Activism is doomed to sterility,  
if ultimately,  
it is not empowered.

Somehow denunciation,  
opposition,  
should get to ruling.

THE ONES THAT LIVE THE FIRST HAND LINEAR EXPERIENCE of life.  
The ones in the big inner cities, third world one world, confined  
within borders, and engineered entrapments of physical and mental  
nature, being the property of their respective nation-states, held  
prisoner to corporate corralling, their respective religions, cultures,  
the ones not aware of the amount of restrictions imposed, the hard  
and soft borders to any kind of development and progress, in the  
dark about the urgencies of today's world . Happy people, happy  
only, sedated by what is, critical only if intimately, emotionally  
aggrieved within their micro bulb.

The present carries no menace to their perception, or major flaws,  
or other than individual issues, no systemics are grasped by them,  
the ones pedalling within the system, confined to their respective  
boot and cubicle. All is imposed, explained, justified, for the better,  
the emotional dictates of the day rules, the overload of no-choice is  
imperative. To not be aware of any problems carries no moral due  
to revolt.

It is the ones that carry intimate knowledge of the intricacies of  
the global functioning, though stay passive, do not act upon their  
own critical assessments, atone and favour personal expenditure  
only in the utilitarian sense, then common goals. Those are the ones  
that manifest moral flaws. Those are the ones to be challenged and  
assailed in the niches of their personal comforts. The first of choice,  
the rat-pack of intellectual intriguers.

The the contemporary alternative sources of meaningful con-  
tent, available in the public domain, giving away glimpses of the  
naked reality underneath, they should be the real leaders of altered

common perception. That is the part of understanding, sharing, participating in action. Activists, activist structures and networks in all of it's facets.

The alternative sources of better data, the ones who willingly expose, the likes of Julian Assange, Bradley Manning, Edward Snowden<sup>164</sup> of lately as spotty examples in the mainstream news. The list is long, of the array of meaningful voices, ostracised physically, many in dungeons world-wide, prone to become murder victims, risking the intimate environment comforts for expanding the scope of comprehension for the many.

The thousands of world-wide outliers of some intellectual depth, who are not mentioned, not known, not "peered", not referenced.<sup>165</sup>

The scope of the book does not permit to explore this issue further, but it is a most significant one, the measure of intellectual truth and method has to be re-visioned pressingly. Be it the largest footnote of the book, the hidden chapter.

Is the question fair as to the confirmation of the gravitation of intellectual survival to the core of the power structures instead as to being a whispering voice to Potential. If one sub-group should be capacitated to permeate freely the different spheres of humanity, it is intellect floating within human worlds un-hindered., these privileged individuals, and clusters of individuals seem one less hope for a different state of affairs.

The ones having the moral compass, the sense of ethics that belongs to the future. Who dare, because it is their nature, to combine their needed moral qualities, and better intellects indiscriminately entwined, to question and oppose the covenant inconsistencies of today's world, the shameless tactics and logistics to keep the Populus on message, ignorant the more significant term are a shrinking minority. The harder burden is to infiltrate, knowing the modus operandi of the establishment of Facultas.

AFTERTHOUGHT, Activism has concrete barriers, on the one side the incomprehension of most of the blunt masses not sensible to larger frames of thought. On the other side the established status quo of most of the Potential bulbs. The insipience of establishment to "perverted" suggestions only in moments of doubt, ostracised power the norm. Alternate, creative venues of potential are up against an impossible task. Civil disobedience, outside of the system aleyways are to be explored if the pesanture of the structured immobile is to be wrecked in an intentional way most probably. Activism should organise, broker intensely, power first, then potential deployment is the in the air suggestion. This timely moments are crucial as to the another ten thousand years of humankind probably.

Imposing some kind of universal moral grounding, based on inclusiveness, eco-reach, the long term, principled, pertinent, as a prerogative for legalising, acting, living is needed. Unquestionably, overview, smarts, intellectual capacity is not enough to advance the

<sup>164</sup> These names are mentioned for the adversity they go through

<sup>165</sup> It is a blatant phenomenon of our societies that public intellectuals pretending to present meaningful analysis, and supposedly independent from established system sources in their stance, keep referring themselves to establishment and prestige of institutions, holy cathedrals as universities, political and administrative entities. As if this would add to the credibility to their points of view.



planet to quality of life. Moral thought is one more, exquisite part of a privileged mind. Come activism.



## *Pollution, a side-note*

Pollution is essentially brown noise of the physical kind, see chapter on noise earlier on page 107.

The myriad problems of pollution are well documented, the definition deserves attention, the term is prone, as the other key terms in public language to opportunistic confusion.

TO GET DOWN AND DIRTY, LET'S ZOOM IN ON HOUSE-hold garbage as a pointer to the larger systems ruling our societies, Is the consumer at cause, or is the producer the moral terminator? Say plastic, in packaging. The answer seems obvious. No bags and pet bottles, other inorganics' and toxics would eliminate the problem.

It would also pull down profit margins for the producer-distributor, opening up competition<sup>166</sup>, the logistics realities would change.

<sup>166</sup> In the capitalistic sense.

Now is that the main concern, drowning the end result of pollution, or is it the untouchable profit mongering, pertaining the problem? Can the consumer be expected to solve a systemic that is imposed on him and links him by emotional dependency. The provider is the one in position of untenable moral ground. Well, Our societies globally in firm agreement seem not to see this as such. Garbage sorting, not primary product materials are focussed on. Pretty example of systemics going awry, not out of stupidity, but Facultas profit brokerage.

In essence, things would change to a better extend when the surrealistic approach of converting the household garbage problem into yet another green capitalism profit making opportunity would end. But that defines our systems of creating dependencies, the pusher to druggie relationship. Whatever the solution is, environmental concern is not a large part of it, getting garbage out of view suffices. Systemic flaws allowed to define opportunities for the elites are. That rests the case of the moral ineptitude, not including ethics of the long term once more at the door of Facultas.

CASE STUDY OF ABSURDITY AS AN ILLUSTRATION OF ABOVE, somewhere 2013, involving the European Community policies. The following article denounces the first hand experienced example of EU policies with regard to the world. The article, including binaries was posted on the internet in April ditto.

Plav Montenegro, the 27th of april 2013, a case study,

Montenegro, the Balkan, is a spin-off country of the ex-Yugoslavia,

Stealthily, with no prior consulting, no public advertisement of intention, in method and goal, the local community of Plav administrators ordained dumping a dozen trucks of raw sewage, hospital debris, industrial toxins, unsorted waste into a private lot on Friday the 26th of April.

The three brand new trucks involved as collector, then dumping trucks, proudly advertised on their orange sides 'gift from the European Community'. They were the star perpetrators in mechanics of the moment, in stark contrast with the crappy bulldozer smearing out the stinking waste on the plot destined. There was barely anyone present, the owner of the lot, a subsistence farmer, scraping by financially, having young kids at his home, the plot of his property in question, 200 meters from his own home, was harking the sewage under. No need to be asked why the poor fellow was chosen to have the privilege to turn the 'useless' as farmland, plot into a garbage dump. The mere promise of retribution must have sufficed.

The dumping on a Friday was not a coincidence, the main population being Muslim, most out and about might somehow not notice. The methods applied, the proven zest and soul of generally incompetent, corrosive local city administrators as usual. Notorious for their smarts, as opposed to ethics and long-term, inclusive interest attending provisions they took to it their way. Even here, the local barons must have bet on stealthily smoothness of operation and the general inertness of the population. Notorious for interest mongering and having a free hand in manipulating a depressed by economics population of thirteen thousand inhabitants, this was to pass smoothly.

The dumping ground also happens to be bordering a pristine mountain river, running up to the vicinity of one of the areas destined as national park by the proud national government campaign of Montenegro 'wild beauty'. and as just a mention of also importance, the main drinking supply line of the city happens to border the opposite side of the dumping lot. These things of course are of lesser concern when notorious personal enrichment scraping and interest mongering is concerned. Long term, national concern, broader population interests, environmental concerns are of course exotic as compared.

The main question to be asked though, how do European garbage worms end up in the scenario described. It seems systemic. as the IMF, the World Bank and the whole 'representative democracy' realm of United Nations and others, the European Union seems to act mainly as a procurement agency, passing on contracts to private corporations, fund the hardware and services with tax payer money, sustaining the luxury habits of the administrators themselves, blurring the lines between budgets and personal convenience, then with no regard for intended use pass the assets acquired on to mostly incompetent, unprepared, corrupted national and local authorities with no follow up. To get back to our case study, the local administrators of Plav were not required to make any sort of projection or scenario whatsoever. The garbage trucks had no strings attached. They were just that, loose missiles in the hands of incompetents to create environmental disruption. The phenomenon seems to be intentional, the main goal for the European Community administrators being feeding a private logistics and contractors industry, including the top-heavy European Community administration itself, corrupting a going generation of local power wielders, indebting entry pageant countries for

generations ditto Spain, Ireland, then Italy, Greece, Cyprus, Slovenia, come Croatia, the rest to follow. There is a delicate ballet going on of incompetence, basement malice, greed, opportunism and disconcern for public interests on all sides. Indeed it must be far cheaper to corrupt by proxy the hung-up political generation then implement sustainable policies and rule of law. That said, let's get back to the specific case of 27th april Plav.

Ethics in themselves being a measure of intelligence in politics and policies. Who is to blame? Who cares, the system of short-term, profit mongering, trickle through is here to stay. The local authorities of Plav could have redirected to real solutions the tools at disposal, they did not consider informative ways. The EU could have mandated oversight, they did not. None of the parties sees it's responsibility. No checks and balances.

In the case above, there was one single, unexpected lucky streak, the local population of the villagers bordering the 3 kilometer road to the dump, succeeded in harnessing enough human potential to block and turn around on Saturday the 27th of April any garbage laden truck going there way. a glorious feat of intelligence, unexpected, the Albanian minority of villagers strongly represented, the Serb-orthodox community along the way putting pressure on the lot owner, there also peer, to refuse further involvement. a good day for enacting intelligent decision making. It puts an even starker light on the quality of our world to local decision-makers, the cemented structures of politics and administration, the ethics of our 'elites'.

and for the good, the informal intelligence, energy and plain common sense of the common people concerned proved to be of such merit. thanks to the farmers, economically depressed, commoners of choice, for harnessing such a qualitative human potential pool.

m. 27th of april 2013, reporting from Plav, Montenegro.



# Biodiversity

Biodiversity is challenged as existing within global humanity. Whether it is science, if there is to be seen a realm of different values between different collectives, genotypical and phenotypical regardless, is not the main question directly here. Still there is quite some evidence that biodiversity with regard to humans does exist. That should be sound enough a basis to propose the question below as on how human numbers affect human biodiversity.<sup>167,168</sup>

FOR ONE, IS THERE MEASUREABLE difference between the Populus and Facultas spheres in biodiversity, regardless of race, gender, largely influenced by second loop interference and customary phenotype circumstance. The propagation of potential is restricted by intentional policies, so much is undeniable, does this have biodiversity consequence?

The mention of biologically distinct Populus and Facultas has become a serious question, as for the amount of data available, scientific research can be thrown at it. Issues as intelligence, opportunity, who can be crudely measured, then associated to the bigger namer of potential as defined earlier [75](#), is there channeling of potential one-way, is there genetic distancing.

Meritocracy seems complexly arraigned as to suit and serve Potential worldwide. Territorially, intellectually, psychologically the masses are homogenised to the lowest common denominator. That seems to be method, already having produced some result, and is perduring. Lowest comprehension to highest specialised job skills, fool proof consumption, fastidic divertissement, generational prioritising, all in the same bag. It works, on both corners of the plane of triangle. If it does, one step away is the questioning of influencing biodiversity, intentionally and as a secondary phenomenon.

One of the escapatory gateways of interactive overflow, the internet, has been largely plugged to the many, it takes years on the learning curve of independent learning to escape and build fragile networks that escape consumerism and build fragile, meaningful alternative sub-networks. Anything that is helpful is countered by cost, the menace of illegal, the major chance of being invisible and incomprehensible to any meaningful audience. It is helpful to compare the intellectual level of comments as to a posted article with some kind of quality online argumentation to see the enormous divide of comprehension between Bulk and elite minorities. It is

<sup>167</sup> With regard to intelligence, the most controversial and least comprehended element of human biodiversity, read further.

<sup>168</sup> Chris Brand. *The g Factor: General Intelligence and Its Implications*. JStore depository, 2013. See also the reference to the author; James Flynn. *What is intelligence? : beyond the Flynn effect*. Cambridge University Press, Cambridge, UK New York, 2007. ISBN 978-0521880077. Interesting, the intelligence facet of potential as a more encompassing term; Richard Herrnstein and Charles Murray. *The Bell Curve: Intelligence and Class Structure in American Life*. Free Press, 1994. ISBN 0029146739. Cross reference to Richard Lynn; Richard Herrnstein. *The bell curve : intelligence and class structure in American life*. Simon & Schuster, New York, 1996. ISBN 9780684824291. Controversial, considerable; Richard Lynn and Tatu Vanhanen. *Intelligence: A Unifying Construct for the Social Sciences*. Ulster Institute for Social Research, 2012. ISBN 0956881181. Since the possibility of human survival hinges on potential and collective potential, a must to read; and Wikipedia. Gregory cochran, 2013. URL [http://en.wikipedia.org/w/index.php?title=Gregory\\_Cochran&oldid=561325847](http://en.wikipedia.org/w/index.php?title=Gregory_Cochran&oldid=561325847). Genetic anthropology, intelligence. What is the relative weight of social engineering as to genetic engineering

evident that even simple mechanics as tor<sup>169</sup> networks, the basics of encryption, anonymity is too far out from almost anyone, how then to build solid networks that now can build momentum in content, then bridge the growing divide between both realities of human collective sorting. The example is only mentioned to underline the possible distinction that might consolidate in rather distinct humanities.

THE FAR BIGGER QUESTION AS TO HUMAN BIODIVERSITY is maybe not distinctions within humanity but how number counts of human presence affect human biodiversity. Can a world population of say ten billion carry a bigger load of potential, how is potential subject to the trade-of between bulk and potential. Can potential be seen as a facet of biodiversity within the human system, say if it doesn't permeate within the bulk of humanity then are we mostly a 'mono-culture', cockroach-like, mollusk, simple cell-like multipliers? If there is such controversy and adversity with regard to gender, sexual preferences, race, what exactly can biodiversity between Bulk and Potential collectives accomplish for the better or worst?

This is what George Orwell<sup>170</sup> has to say, on the controversial issue of race and differences, we'll come to suggest to include biodiversity as suggested above an additional thinking venue.

To see what is in front of one's nose requires a constant struggle. We can no longer afford to have our public policy governed by fashionable philosophies which insists upon ignoring the obvious.

The realities of interracial marriage, like those of professional sports, show that diversity and integration turn out in practice to be fatal to the reigning assumption of racial uniformity. The courageous individuals in interracial marriages have moved farthest past old hostilities. Yet, they've discovered not the featureless landscape of utter equality that was predicted by progressive pundits, but a landscape rich with fascinating racial patterns.

Intellectuals should stop dreading the ever-increasing evidence of human biodiversity and start delighting in it.

SO IF THE POSSIBILITY OF DYNAMICS OF BIODIVERSITY are influenced somehow by Bulk to Potential relationships, then the suggestion of porting, cross-fertilisation of Potential to Populus becomes real. Alienation, as suggested along the paper, is it productive in constructing a future.

NOW AS FOR BIODIVERSITY IN THE COMMON SENSE, THE LOSS OF SPECIES CONFOUNDED, the data are in the open.

These losses are certainly a measure, since losses occur without the explicit respect for human interest, nor explicit approval, but the explicit cause of human inference though is no longer at question.<sup>171</sup> The noise reverse, the empowering of the Eco-sphere, thus alienating the Eco-system element, then disproportionately affects the Populus.

<sup>169</sup> a pertinent remailer-encryption general public workable solution if servers would have no back-doors.

<sup>170</sup> George Orwell. *Nineteen eighty-four*. Penguin Books, London New York, 1989. ISBN 9780140126716. Reading patterns is intelligence, George Orwell was a visionary

<sup>171</sup> World Bank. Turn down the heat : why a 4 °c warmer world must be avoided. on the web, pdf, downloadable, 2012. URL <http://documents.worldbank.org/curated/en/2012/11/17097815/turn-down-heat-4%C2%B0c-warmer-world-must-avoided>. The question is to what fines the World Bank which is criticised elsewhere in this paper for it's Neo-liberalist policies published such report



To be poor is dirty. Poverty is promiscuity, lack of privacy.

THAT SORT OF LOSS IN GENERAL BIODIVERSITY is looping into the human biodiversity issue. It can be used as one more measuring tool. The processes are ill understood, how general biodiversity influences human biodiversity. One of the problems here might be the deafness of data analysis along those lines. More work should be done as to make it a good reference of the scope and exponential abilities to between others, the step-child of human biodiversity, on how general human impact creates continuously derivative consequences.

THEN THERE IS STRONG evidence of the third agent of Universitas impacting directly on the outcome of human biodiversity, see a less evident example below<sup>172</sup>.

A recent report, in this regard is interesting, illustrating the loss of biodiversity and how the eco-system copes with regard to bio-diversity loss. See the oil spill in the Gulf of Mexico. The clash between human imposition, the derivative brown noise, tar black in this particular case, and the reaction of bacterial clean-up might for once be a positive and promising phenomenon of what nature is capable of, what was aggravated by putting absorptive derivatives into the waters, impeded what science couldn't predict would happen. Oil was broken down by bacterial organisms coming up from the Gulf of Mexico sea bottom. The deduction here could sound as such, how much potential and energy would humankind require to cope with it's own complexity making, then is human biodiversity then net influenced by numbers or rather are numbers the cause for more unsolvable complexity. Finally is human biodiversity explicatory to the numbers game of life.

ABOVE NOW REFERS TO the choice of domesticating any process in a certain way to more complexity or to a neutralising solution. Simple techniques like coppicing<sup>173</sup> and culturing insects to feed a ten billion humanity, as examples, might not be the best launching pad to complexity, ultimately overpowering basic life, within any shape of biodiversity.

<sup>172</sup> Patrick Walter. Bacteria clean-up after gulf of mexico disaster, 2013. URL <http://www.rsc.org/chemistryworld/2013/02/bacteria-clean-deepwater-horizon>. Gulf of Mexico, clean-up of the BP mess

<sup>173</sup> Beyond scope here, but mentioned as a mere example of intensifying interference in forest harvesting



# Religion

HERE RELIGION IS considered as in the more conventional sense, as different from economic theory, later seen as carrying sufficient religious strains as to call it religious by way of similarities. The similarities being essential, the differences trivial.<sup>174</sup>

<sup>174</sup> See page 179, the latter chapter on economics.

THE LATEST IN RELIGIOUS concepts might be the religion of consumerism, bankers of the financial districts world-wide, the high-priests of the branch. Wall-Street, figuring as Vatican City, the rest of world religions scrambling for the scraps in tweaking the emotional availability of Populus, then for the gain and concentrated power religious organisations ambition.

Somehow, in the hierarchical sense, the external god religions got left behind in the race for power and wealth, their control by flawed logic, speculating on the existential fears of the Populus, became way inferior to the promise of capitalism. That, the not available promise of the immediate, left them scrambling for the leftovers. They think of their case of dominating the commoner psyche once again as little, the tune is incorporating, tolerating somehow, the “lifestyle” promises of capitalism. There is then only one question left, capitalism, it’s promises going strong in impacting the individual psyche, what can come close to replace the immediate gratification insistence, religious like, since little tenable, of capitalism - consumerism?

This chapter is little within the framework of this book but a reference to the efficiency of communicating religious concepts including history’s latest, the “religion of consumerism”. The paper’s final pages are concluded with this precise allusion to “the god factor”, it is a concept that deeper down might make sense, as in emotionally connectable, assimilable a concept emotionally absorbable by the many.

HOW THE “RELIGIOUS” LIKE PROPOSITION of capitalism could so quickly overpower the traditional religious rallying of the crowds is fascinating. Any logic, if it distracts from the unavoidable incomprehension of the larger reality seems acceptable to Bulk humanity in a wildfire way. Ditto capitalism, it’s short history, it’s potent impact on anything.

AS WITH REFERENCE TO SCIENCE, building on the suggestion that the capacity for language is pretty universal<sup>175</sup>, is the next step then daring to encourage universal thinking as a possibility? If it works for capitalism, is different logic that speaks to the immediate desire of the masses instant expansion prone. Is the propagation of better logical propositions and methods, induced in a way as known from religion, workable? Is there a possibility that the universal pretence of religion can be replaced by a universal logic, one that can at once soothe the emotional uncertainty of the individual, religion like and have a rational explanatory as to our future?

The human brain seems to crave surrogates for explanatory uncertainties, the need for certainty is of such extend, that encompassing logic, if promoted could only stand a chance of acceptability, if it dopes like the drug of choice, the latest one, consumerism.

Religion including the whole of the contraptions of capitalism, testifies of our emotional patrimony and is of social relevance next to none. The translation into universal acceptance of inclusive principles might be a possibility given the sophistication of suggestive use of language today. The suggested link to better quality of desire, though based in our best of predictions might stand a chance when religious practises except for content wrangling, are duly applied.

In conclusion, religion, such powerhouses in the light of history, might suggest a way of method.

<sup>175</sup> Lila R. Gleitman. A human universal: The capacity to learn a language. *Modern Philology* Vol. 90, *Supplement* (May, 1993), pp. S13-S33, Vol. 90:pp. S13-S33, May, 1993. on the universal capacity of language

## *Territorial borders annex nation states*

AS IN TERRITORIAL BORDERS, nation-states, divides along the lines of conflictiveness and entity of territorial nature.

Rouse the crowds at home, make them believe they have a stake in the spoils of the industrial war machine. Haul democracy and human rights, secure homelands, religion to the stand. And it still works, on both missile ends. Conflictive stances and policies of whole, overlapping authorities, all deciding within their bunkered territories create havoc and complicate the global picture. There is little in streamlining, in timely responses.

Borders of old do not seal well to the Eco-system imposition. The flow of rivers does not stop at borders, air quality is not confined to territorial entities. Migratory fluxes, be they “illegals” or not are out of control to localised decision making. Polluting the troposphere is the only option, there are no insulated bulbs of air to contain per nation exhaust fumes. War, it’s localised interests partly do not work well in containment policies. War makes few individuals very rich, it exhausts supplies and resources, engages long-term consequences hardly to be contained at all on both sides of the conflict. They become a splash of brutish guessing. The paradigm of nation, nation interests, although it firmly is, ought not.

HISTORICALLY, BORDERS correlate to an easy psychological grasp, then the clan in need for territory, today the more questionable in a post-modern<sup>176</sup> world.<sup>177</sup> Territorial interest divides are largely obsolete to themselves, leaving free reign even within the own territory to border crossing entities, the corporations. Politicians, administrators are basically bickering for scraps, leaving the real dominion to highly invisible, secretive organisations. They have become translators to the masses of the desires of these few mentioned.

Corporations, the prime war profiteers, sub-contracting war trivialities to the public sector, jump borders fiscally, judicially, trade agreements eat away at remnants of territorial sovereignty. The nation state acts as a screen of deceit.<sup>178</sup>

With regard to currencies, accounting is impossible if inventorying is confined to national entities, there is no social and economic containment as compared to permeability. So why does the nation-state survive as the logic of caduque reality-policies. The argument



Figure 9: Nationstates, glory times.

<sup>176</sup> In the Jacques Derrida sense.

<sup>177</sup> Wikipedia. Jacques derrida, 2013j. URL [http://en.wikipedia.org/w/index.php?title=Jacques\\_Derrida&oldid=573473164](http://en.wikipedia.org/w/index.php?title=Jacques_Derrida&oldid=573473164). Post modernism

<sup>178</sup> Democracy is equally abused as an excuse. See later on page 169.

that a bite-size democracy somehow identifies significant powers is questionable within the global logic of resource mining, consumption, production, logistics, little encased in territorial logic. Nation-states, borders, imperial leftovers, the notion might be dropped of contemporary discourse<sup>179</sup> in all cases streamlining the outline of a blueprint to the world.

THE CONCEPT OF THE NATION state, is a quite recent nineteenth century European phenomenon<sup>180</sup>, stands as an example of the evolutionary lack of critical theoretical analysis, of shifting contexts within shorter time-frames. The nation state is a stand out of intellectual in-defensibility and has no practical use to the future. Imperialism far larger then territorial control, many times a last resort desire, has little regard as to historical references to the utility of nation state versus nation<sup>181</sup>, markets of capital are global, Potential is global, ... Populus should be seen as global a third. There should be no citizenship, the passport is an equivalent to a propriety manifest. The individual should presents a world citizen, having equal comprehensible rights regardless of where he was born or thrives.

HUMAN RIGHTS, THE modern concept, at least, could be a fore-runner in the concept of universality, global concern. This is not the place to expand on it, but to set us thinking...

#### A MAGNIFYING GLASS LOOK ...

What if the US president, seen the imperial ambitions of the US, was elected by all individuals concerned, Irak, Afghanistan anyone? It is something to think about, coming up here with the issue of human rights, call it the prime right to roam the earth freely, to do away with territorial borders, concepts of nation-states and other confinement strategies to elaborate an open world, where the rights of every human are universally respected. Sets of rules, identical in any part of the world. That is the kind of globalisation path to set of on. It is ill conceived that by birth, one is confined to a "nationality", a passport, a licence to carry oneself beyond the borders of the passport emitter. Also the affirmation that yours truly is property of a particular nation-state.

To paradise above concepts of borders, that are to be considered completely outlived in the logical sense, look at the West-African ending up in Greece after crossing the Mediterranean, a Gazan at the airport in Cairo, why would they have different status? The United States applies the same North Corean and Israeli localised principles of territory and migrant policies. Human rights concerns, initially the off-spring of the European wars, has something there. The minimal individual rights should be extensively expanded upon. Testy inspiration to a different global thinking.

<sup>179</sup> Masao Miyoshi. A borderless world? from colonialism to transnationalism and the decline of the nation-state. *Published by: The University of Chicago Press*, Vol. 19, No. 4 (Summer, 1993):pp. 726–751, 1993. URL <http://www.jstor.org/stable/134390>

<sup>180</sup> Disputed.

<sup>181</sup> Ethnically and culturally related.

# *Communication*

THE CONFUSION of language, unlike the chapter on noise to desirable output, has specific roots in the communication to and from Populus and Potential with regard to misinformation. The bend, inducing the ideally un-noticed curve to bend away the larger logical importance to localised, constricted reasoning, focusing on the group spoken to, the short-term, the utilitarian intent of the source is notoriously present. There are cross-references in the text throughout, under the always present excuse of addressing a complex reality hard to texture and structure in chapters and sections. Lies, contradictions, one of the main staples of religion, in the below sense have become invasive to any facet of daily life. The larger part of “overt”, public communication, has become “spin” and “bended reasoning”.

ATTRIBUTED TO EMPEROR CHARLES V,

I speak Spanish to God, Italian to women, French to men, and German to my horse.

THERE IS WAY TO GO TO ALTER THE PERCEPTION of reality, theorems, flawed logic denounced earlier even if exchanged for more intellectually sustained ideas and measures would do little to improve the perception of what is quality of life, quality of desire, if not by the social tools of communication to permeate Bulk humanity. Communicative excellence only leads to absorption.

To believe the going theories in linguistics as to the innate, coded, ability of humans to engender meaning and emotional values to words, what language means as a tool, is to recognise the importance of it in social organising through mass communication. In the end, the output of language is of enormous consequence. What is perception, language leading to it, maybe the root cause of the larger part of the reality we engender. Language constitutes the tool of preference to build social bridges between humans. A conveyer of intelligence so to speak.

Away from understanding pathways, canned emotions can be triggered. The general public more than the few, shifts the burden of responsibility out of the rational, to associate emotions, they can be reached and triggered at will. That makes techniques and

technology a given, better quality of information in the context-content sense the necessity.

To generate the feed, raw data of quality, statistics awaiting to be interpreted, in a sensible way, brainpower idling or trivially busy, is available within the structured Facultas spheres. What then is the matter. Why is available knowledge not passed on to general notion.

To take solid logic into intuitive acceptance is one of the issues at hand. Individual capacity to absorb data varies. Within environments of the equation, for the ones concerned, Potential and Bulk humanity, the same is true. Within Facultas the emotional absorption of logic and evidence has the same problems of getting through. That then might make for comfortable messages of little meaning to be passed on to the general public.

In public discourse, education, a specialised form of public discourse,<sup>182</sup>, regular conversation, academic, scientific information translated to the general public, follows suit. What concerns is public information and how it effects, only secondarily is there the question as to within the elites of how homogeneous their perception of reality is, having better data at disposal as a rule.

The problem in comprehending as a condition to assuming is not on the rational level. Seemingly, the clash of the rational, so apparent in climate change and accounting for resource reserves, and on the other hand the emotional ineptitude of absorption within general public human minds, inhibits humankind greatly. The assume to invest chain reaction is not triggered. Denial, be it for energy preservation reflexes, is the general attitude as to less obvious data dishing in converted sensible form to the general public.

Between human receptors, solutions and ideas, communication generally fails to commit on the rational level, packets get lost.

COMMUNICATION TECHNOLOGY IS SOPHISTICATED and powerful as never, has definite ownership and the serious commitment to dedicate huge resources . . . to misinformation of utilitarian interest. Sublimated emotions are passed on dominantly from Potential to Bulk, that works. Elaborate messaging happens systemically, in politics, the translation of science, diplomacy, advertisements, all the same flout of tricks, the seep into overt communication between the different human spheres of utilitarian elites logic to emotional acceptance by the general public is.

The absorption of complex symbolisms follows, to become handles on the mind, leveraging individual instincts to fill their social functions in modern complex reality, is a career task for professional, or mercenary if one prefers communicators and spinners. The handles on the general public is them.

The complexity of reality and the accelerating nature of interference and sublimation both, are passed on to the best tools ever to make use of analysing and comprehension of possibilities. Within a

<sup>182</sup> This is not a complete definition. Neither does it take the shifting of it's meaning, see the chapter on education on page 123 into account



growing lapses between reality and the consequential interpretation of reality since it feeds back into the process, communicative skill is today at a historical peak.

Taking into account the completest panoply of psychological leverage on the individual, the vastest resources of investment money, the largest resources of elite wit, it could be that the actual output result of brain activity over the course of a lifetime is first induced, shaped and structured by advertising. More than sex, eating, sleeping, the suggestion of the former and the association with consumer goods and services surpasses all other considerations on how the mind is shaped and produces its fall-out.

And the process works, since it is so effective in manipulating, over the complete lifespan of the individual, conscience, identity, desire, the comprehension on what constitutes Planet Human fails. The suggestive tools of the generic drive of life in society meet ... in the denial and disbelief in today's forces of destruction of the Eco-sphere proper, while the societal, man made habitat, enacts business as usual.

Advertising, not education<sup>183</sup> is the prime educator.

The elite minorities at a tremendous cost to the masses, having no excuse, fake moral accountability in positions of power.

<sup>183</sup> In itself a thorny issue, since the education of most is not the one of the few.

#### ON VOTING.

If democratic elections define not the outcome of the winner,  
in all cases the establishment,  
then it defines to the electorate,  
the expectancy of the reality post election.

Does the voter then by vote  
not submit to the outcome of whatever?

Consumerism<sup>184</sup> is broadcasted, consumers are phished for consumer response, in more selective not less evasive technologies, extremely well so, an apparent design must, submitting the tool to Potential interests.. The tools of broadcasting the associations of what is opportunistic interests to translate into suggestions of emotional meaning works extremely well. If there is a negative to be mentioned as to the tools efficiency, it could be the suggestion of what is technologically possible in ways of communication is curbing of. On the whole, advertising, TV, increasingly over the last fifteen years the Internet, Hollywood's ongoing movie industry, all of these branching and intersecting, are effective tools for bringing the messages of public use.

<sup>184</sup> Stiegler A. From biopower to psychopower bernard stiegler's pharmacology of mnemotechnologies. online, 2012. URL <http://www.ctheory.net/articles.aspx?id=706>. For Stiegler there is consequently an urgent need to develop a new paradigm of power. The theory of biopower focuses exclusively on power technologies that transform the population into a machine for production. In the current hyper-industrial age, however, it has become necessary to address the various forms of psychopower that turn the population into markets for consumption. Contemporary power mechanisms no longer mainly aim at disciplining the body or regulating life, but at conditioning the psyche to stimulate consumption

In case of the Internet, the physical infrastructure and the programming layers<sup>185</sup>. That translates into sorted, streamlined messages, the need for alternative purposes, forms of interaction, the building of knowledge of different sorts, responding to the need for relevancy is suffocated.<sup>186</sup> The internet with the potentially interactive element present is the larger victim.

As a side-note, the persistent overload, intentionally creating confusion, within the collective brain is imposingly present as a technique of preference.

THEN THERE IS THE “BEND” OF ACADEMIA in public communication.

No intellectual stands alone,  
Grants are provided,  
to intellect,  
by corporations of power and wealth.

Deliberate, abundant, dramatic, Chris Hedges in: *Death of the Liberal class*<sup>187</sup> points to the explicit complicity of most of the intellectual elites focussing on the US primarily. Noam Chomsky was cited on his view on the intellectual elites in the chapter on Facultas on page 53, his article: The responsibility of intellectuals dates to the sixties<sup>188</sup>. Henry A. Giroux talks about the ignominious habit of liberal, left and right, ignominious intellectual communities<sup>189</sup>.

Their remarks can be generalised to other parts of the world. Academia are no different in utilitarian thinking within Potential circles. All are well context aware of their micro-worlds, of the need to sustain general views, their position within the hierarchy of the system. Whether it is the top hats of a global non governmental organisation, a foundation, or Ugandan developing countries power elites, the distance to their proper, kept in idealistic ignorance employees, or the visible part of the general public is way larger than the interlinking local opponent. Elites are stateless, have binary modes, kins are the ones anywhere to respond to the general Potential definitions. Bulk is to be physically avoided, the streets are surfed anonymously, logistics as to personal environments, manipulative matter as to public discourse, discretion<sup>190</sup> as to sincere opinionating rules. Sometimes it shows blatantly. The overt referencing each other and their institutions as prestigious bastions of high-ground morals. It still works, the general public's impression is still that of aw.

How to revert the systemic thinking to standards of truth is no prime concern to academia, reversion on schemes to anaesthesia is a grand undertaking. If relevant, in the fictitious case of the elites willingness to engage in educating the general public into the effort of deep recycles of society, ethical intellectual powers might be much needed to undo the easy message of addiction.

<sup>185</sup> There is some independent spirits that mine the technologies and add to them for pirate exchange, that is the exception, if they cannot be incorporated they are neutralised.

Wikipedia. Bruce schneier, 2013. URL [http://en.wikipedia.org/w/index.php?title=Bruce\\_Schneier&oldid=575499323](http://en.wikipedia.org/w/index.php?title=Bruce_Schneier&oldid=575499323)

<sup>186</sup> W. S. Cooper. A definition of relevance for information retrieval. *Information Storage and Retrieval*, 7(1): 19 – 37, 1971. ISSN 0020-0271. DOI: 10.1016/0020-0271(71)90024-6. URL <http://www.sciencedirect.com/science/article/B6X2J-465CXRF-D1/2/3ffb2acd464b356f24e527b8fc3592c0>

<sup>187</sup> Chris Hedges. *Death of the Liberal Class*. Nation Books, 2010

<sup>188</sup> Noam Chomsky. The responsibility of intellectuals. *The New York Review of Books*, February 23, 1967 1967. URL <http://www.chomsky.info/articles/19670223.htm>. Evidenced by the title

<sup>189</sup> Henry A. Giroux. Intellectuals as subjects and objects of violence. On the web, FRIDAY, 13 SEPTEMBER 2013 / TRUTH-OUT.ORG 2013. URL [http://truth-out.org/opinion/item/18704\\_intellectuals\\_as\\_subjects\\_and\\_objects\\_of\\_violence](http://truth-out.org/opinion/item/18704_intellectuals_as_subjects_and_objects_of_violence). Henry A. Giroux says it well in this piece for Truth-out

<sup>190</sup> As opposed to transparency.

THEN THERE IS EXCEPTIONS, there are few, within and outside of the Potential circles and any combination of such, some individuals and networks, often making heavy use of internal, justified peer, internet technologies to maintain their networks, physically insulated, no Washington Hill or receptions to balk and be seen.

LET'S LOOK AT BOTH the crushing majority of public intellectuals and the outliers briefly, as a hint to what is academia in 2013.

WHEN ACADEMIA GO PUBLIC,

GLOBAL TRENDS REPORT, National security council<sup>191</sup>,

It is beyond scope to go into the report, just read some excerpts and get a feel for the suggestions that correspond to wishful thinking of the US administration to be fed to the conventionally educated part of the masses, to be repeated and layered. Then there is the collaborative effort of the right people, the omittance of critical spirits, the financing, the upheld prestige.

AL GORE<sup>192</sup>,

Reporting on climate change and coming to green capitalist conclusions, no prize or award is given where he is not included in the list of potential candidates, a personal fortune, a courageous family man. It all can coincide. What does not is the personal context as to the broader context of the issues. Green capitalism, not the minute works of it is at question. Al Gore does not come forward and denounce systemics. It might be a matter of opinion, of quality of desire in his individual case. The suggestion though is that of mostly utilitarian sustent of an existing system. Thresholds ever shifting.<sup>193</sup>

THOMAS FRIEDMAN,

One cannot be affiliated with the New York Times group and denouncing systemics at once, that about makes the case of Thomas Friedman, his public writings<sup>194</sup> breath green capitalism, his artesian skills can as a side-note be questioned on top of that. The question being, how is he to have become the messenger of choice for so long.

PAUL KRUGMAN,

A US centric left-leaning economics commentator between others, an editor at the New York Times, loaded with conventional credentials, popular, gives the impression of being a fore-runner of the focused efforts of our elites to modulate economic theory. As long as it is not questioning systemics, count on Paul to denounce the mechanics, the plumbing errors within. Great understanding of the existing system and how to endlessly tweak it. No systemics denouncing either.

JAY GOULD,

Has made science explanation idiot-proof. The nature of science, good science is not like that. It means living with doubt.

STEVEN PINKER,

Excepting his other venues, Steven Pinker is an icon for "courte-

<sup>191</sup> National Intelligence Council. Global trends 2030: Alternative worlds global trends 2030 is intended to stimulate thinking about the rapid and vast geopolitical changes characterizing the world today and possible global trajectories over the next 15 years. as with the nic's previous global trends reports, we do not seek to predict the future—which would be an impossible feat—but instead provide a framework for thinking about possible futures and their implications. in-depth research, detailed modeling and a variety of analytical tools drawn from public, private and academic sources were employed in the production of global trends 2030. nic leadership engaged with experts in nearly 20 countries—from think tanks, banks, government offices and business groups—to solicit reviews of the report. online, in print, 2013. URL <http://www.dni.gov/index.php/about/organization/national-intelligence-council-global-trends>. If it is thrown in the public domain, there is the utilitarian agenda underneath

<sup>192</sup> Al Gore. *The Future: Six Drivers of Global Change*. Random House, 2013. ISBN 9780812992946

<sup>193</sup> The late Vidal Gore, family related to Albert yes was outspoken, and had a more straightforward relationship with the truth. .

Wikipedia. Gore Vidal, 2013. URL [http://en.wikipedia.org/w/index.php?title=Gore\\_Vidal&oldid=566246789](http://en.wikipedia.org/w/index.php?title=Gore_Vidal&oldid=566246789). Critic of US foreign policy, denounces the decadence and decline of the US empire from the eighties on

<sup>194</sup> Wikipedia. Gore Vidal, 2013. URL [http://en.wikipedia.org/w/index.php?title=Gore\\_Vidal&oldid=566246789](http://en.wikipedia.org/w/index.php?title=Gore_Vidal&oldid=566246789). Critic of US foreign policy, denounces the decadence and decline of the US empire from the eighties on

san" academia, consider the following critique on his *Better Angels* book<sup>195</sup>, an imposing volume.

Pinker et al.<sup>196</sup> exhausting research points to the ready conclusion as "violence" having declined worldwide over the course of civilisation, with the help of democracy theory and output, structured nation-states. The work is exhaustive, the sweat of graduates was spilled freely, the promotion of the book imperious. There were reviews, critiques<sup>197</sup>, the whole process of what intellectual procedure prescribes.

... to be left in the middle, untouched, the tiger in the room, the definition of violence by Pinker, better yet the suggestion of a definition, slightly touched upon by the author, no pages spilled. The definition, narrow, un-elaborated.

This is probably the most dense example of the bend, the genius of suggestive reference to violence à la Pinker, to be receptive to the emotional individual sense of self-preservation of the individual, his local environment, with disregard for any relevancy.

Who cares for any references to depleted uranium<sup>198</sup>, displacements, the submission of most of the world population to consequences as pollution, extreme comfort discrepancies, sophisticated expressions of yes, systemic violence.

In a volume of the size of the book, whether the definition of what violence comprises is not a choice, it saves further reading, when the Pinker definition of violence is duly understood the rest of the text is encyclopaedic factials.

The presence of the book is such that it will keep impacting a generation of college and university students, obliging to a long haul effort to catch up with relevancy of a meaningful definition of violence, a yardstick to measure reality flawed as can be.

To come to terms, intellectual responsibility is denied, intellect is used as a tool to insidiously, sophisticatedly detract from reality. Controversy is used as a hoax, a major effort of misguidance by an academic world that first admires prowess, individual success, bravoure, only then inclusive ethics. To stay in the news, accumulate wealth, manage media exposure, Harvard has long since come to Hollywood.

TOM ENGELHARDT,

Tom Engelhardt in his exposes, he calls them with reference to analog print "pieces", makes a case as to the excesses of US imperialism, exceptionalism, diplomacy and economics, the last year exceedingly carrying postings with a global focus, a pillar of hard work, a network of talents, interactions are abundant with Truthdig.org, Truth-out.org, JuanCole.com and other alternative blogs-sites.<sup>199</sup> What straightforward intellectualism can be.

NOMI PRINS,

A hard-core rebuttal of Wall Street<sup>200</sup>, a reboot of a bankster to mainstream, an outlier since then. Miracles do happen.

JEFFREY SACHS<sup>201</sup>,

The highly knowledgeable policy maker of between others the

<sup>195</sup> Steven Pinker. *The Better Angels of Our Nature: Why Violence Has Declined*. Not mentioned, 2011. ISBN 0670023159. Narrow definition of violence

<sup>196</sup> Referring to the effort of more than one.

<sup>197</sup> The bend, the core definition of violence by Pinker being trivial, un-elaborated was overseen, at least as far as being floated in the mainstream. The conscious strategy of Pinker was successful. Look controversial, but don't.

<sup>198</sup> To start with the practical, and continue to more general systemic violence

<sup>199</sup> Blogs and sites, individual efforts and on-off pools, the internet still has that capacity to easily interlink. The reassessment of hardware-software routing, giving priority headings to the packets will probably immensely complicate the matter. It is in the pipe-line.

<sup>200</sup> Nomi Prins. *It Takes a Pillage: An Epic Tale of Power, Deceit, and Untold Trillions*. Wiley, 2009. ISBN 0470529598

<sup>201</sup> Jeffrey D. Sachs. *The Price of Civilization: Reawakening American Virtue and Prosperity*. Random House Trade Paperbacks, 2012. ISBN 0812980468

World Bank. The Zbigniew Brzezinski, Henry Kissinger of the power elites. No question as to his systemic loyalties.

NOAM CHOMSKY,

No comments are needed.

JUAN COLE,

The Informed Comment blog of Juan Cole, commenting on the Middle East for these last years, the Irak War, other issues. Since then branching out into other matters of daily relevancy. Prudent describes him best. Has the need to reference and belong to the establishment, is insecure, then if there would be an alternative available, a distinct comfort zone, professor Cole can be counted on. A touch of testosterone short.

Just as a fait-divers, the below email interchange.

To read the original blog post of Juan Cole on the OSB, the jargon for Osama Ben Ladin police operation, sift through the online blog archives of Juan Cole's Informed Comment blog<sup>202</sup>.

This is a comment sent to Juan Cole on 05/05/2011, by mail. The comment was in response to the article "Obama right not to Release Usama Photo" of Juan Cole on his blog Informed Comment of the same date.

<sup>202</sup> JUAN COLE. Informed comment. online, 2012. URL <http://www.juancole.com/>. Welcome to Informed Comment, where I do my best to provide an independent and informed perspective on Middle Eastern and American politics

Professor, you are right, pictures of a massacred Ben Ladin would be provocative and bad taste. the only minor for not showing them would be the argument against paternalistic tutelage of the public, "as in we the elites decide what the public person can see, you cannot then".

What about the possibility missed to arrest OSB. Either the operation was not perfectly executed (forgivable), or the order to kill was hard wired in the training sessions, or the ongoing real time communication feed was not acted upon at best. An array of photos and video of Ben Ladin would then have been acceptable to viewing by the public. On top, an arrest would have been international justice minded and have given a boost to both US credibility and technical skills.

The perfect op seems to have been a less than perfect one, that is the essential point the media layers are trying to hide and Washington wants to paste over. Transparency before patriotism to be feared.

Wrong, the message was dead on. The symbolism of absolute power, American exceptionalism, can do, was the message, it came through loud and clear.

NOURIEL ROUBINI<sup>203</sup>

See Paul Krugman, establishment co-opted, anchored in comfort. He might have been a disturbance for a while, then when matters were undeniable he was readily adopted and willing. Did well career-wise, thanks crisis 2008.

BILL MCKIBBEN,

Applying corporate tactics to climate change.

DARON ACEMOGLU AND JAMES ROBINSON, co-authors of *Why Nations Fail: The Origins of Power, Prosperity, and Poverty*<sup>204</sup>, postulate that:

<sup>203</sup> Wikipedia. Nouriel roubini, 2013z. URL [http://en.wikipedia.org/w/index.php?title=Nouriel\\_Roubini&oldid=569920017](http://en.wikipedia.org/w/index.php?title=Nouriel_Roubini&oldid=569920017). Co-opted by the establishment

<sup>204</sup> Acemoglu Daron. *Why nations fail : the origins of power, prosperity and poverty*. Profile, London, 2012. ISBN 9781846684296. Scepticism is allowed regarding their explanations, the larger context of a world system that needs losers to define winning outcome is larger forgotten

Gross economic and political disparities create a classic vicious cycle. Wealth becomes concentrated at the top, where it is leveraged into political power to advance the narrow interests of rarified elite.

Another grave example of the bend. While there is nothing wrong with the theory of fusion of powers, then only applying this exceptionally to some developing nations elites, leaving in the middle the exterior influences of neo-liberal developed nations policies, silently subscribing the moral high-ground of them, then building a theory of local elites ineptitudes, not complicities is intellectually flawed, insignificant at best, in case, a moral negligence. This is Pinker and violence redone.

To be questioned how GDP relates to GGP(Gross Global Policies). These suggestions as to how the world economies interact are insidious in leaving the public stuporous, again is this in any way desirable.

THE OUTLIERS,

JULIAN ASSANGE, THE romantic,

... the musketeers fighting the Cardinal's guards, the court of Louis the Fourteenth, the personal sacrifice, the practical tactician, strategist of underdog fighting, the lead athlete of the real engaging left. There are no better words to describe Assange as a pathology of example. The admiration for the energy, the playful application of a great mind, the army of sympathisers, the de-facto structure of allies, ... a raft. If ever a story out of the real world is fictionated, deeply anchored in reality and worth watching, then it is Julian Assange's burden, his courage, his discretion, his composure, his endurance.

... also the clown, the Assange case could be summarised as the serious postulation of a problem, the distortion, the over-pasting of hard core evidence, the denunciation of abusive method and institution, to ...no audience interested.

There is such a case of confined irrelevance this time, comparable, to the one encased in the White House Washington. The distinction? Mere levels of comfort to the person, enormous discrepancies in generational impact to the Eco-system. Both flag carriers, both ostracised. Fiction, surreal.

Wikileaks, Julian Assange, Edward Snowden, Bradley Manning, Anonymous, the shadows, no references but word of mouth, non-existent as to the numbers of the well heeled few and the hordes hoping to make a career in academics and politics.

In contrast what drives Wikileaks, Julian Assange s, Edward Snowden, Glenn Greenwald, a Daniel Ellsberg to manifest against the tide. None have explicit manifests as to what defines the need for exposure, there is personal empirical experiences that partly motivates them, there is blatant, one time issues, there must be a sense of ethics and relevancy, to set aside for the long term, personal ambitions other than the main drive to make sense, inform the Populus, denounce the elites, against short term gain. Is there action



Figure 10: Julian Assange, picture may be subject to copyright.



and method liveable, are they the equivalent of suicide bombers, ready to be expendable for understanding and warning the larger public. Julian Assange is locked in within an Ecuadorian embassy room in London, Snowden is lucky for now, has some intellectual and physical free roaming grounds, Russia has biodiversity compared. The general public does not seem to appreciate, to the point of getting these personal uncomfortable situations of their Robin Hoods on their agendas. The messengers are not understood, the mention by different means that the global system is systemically flawed, is lost to the audiences.

There must be light-years between the brainwaves of an Assange and the average consumer, constituent, family-man. The notion that there is interests involved, concern for the proper life-situations justified, is not emotionally perceived by the masses.

Anonymous, tor, remailer style messaging, and encrypted feeds and messages, time delays, intermediate stations, packet header modifications, off-line editing, running the operating system in RAM, to them, the internet has design elements that are hard to escape. Whatever traffic is passed is analysable, there are few alternative pathways, encrypted messages, human messengers, the Osama audio-tape broadcasting way. The adroit internet connoisseurs, familiar with all it's design concepts, the protocols, the low level functionality, the hardware, are reduced to Rockefeller traveler pigeons.

AND IT HURTS, IT LEAVES TO THINK on how much talent, sincerity, moral value our societies waste. The measure cannot be quantified, but it is substantial. While the world fills with clutter, the bends not in the sincerity of the message but in the imposed wickedness of the tactics is imposed on the few people capable of long term thinking, the stamina to impose rigid discipline on themselves, to drop utilitarian prerogatives.

It seems that there is more to Assange then denouncing, a strategist might be there. The same goes for Snowden. The outliers get no chance. There is many capable individuals, impeded to the extend of cartel drug king-pins. No dialogue is possible when the will is not there. The decision stands with the conventional elites, decided that they do not need the addition of potential. The position of the Populus is assumed, there is no sufficient capabilities to comprehend proper interest, then there is no follow up. A lonely place indeed. This is the stuff of novels, medieval knights, expendable heros. The romanticism of the whole Wikileaks issue to be grasped somehow later on in human history?

The impact of Wikileaks is minimal in the short-term. Professionals of any world, as indeed we live in a layered society, will at best nod at form and tone of the communications, no surprise there. And since the timely element is not really there, a cable real time, copied real time to a blank web page, they will be most uninterested, remains the "Wikileaks" phenomenon in itself. Ideally, being

“Reuters of the real” to the many would be the goal. As for the Populus, raw data are indigestible, of no practicality, complicated, out of the context of close quarters, the impact of wikileaks has to be minimal. The majorities expect polished images and pre-chewed, factored info first, content second. It should be a mistake for Wikileaks to bet on impact of any exposure of raw information, how spectacular in content be it, to society in general.

Closely related to above second remark, the dilution of the information by taking in partners out of the conventional media, has, seemingly be done either out of opportunism for survival or worse sheer fright. Should the work of interpreting, if one has the ambition to bring mainstream, some of the mud in the underbelly of diplomacy, intelligence and politics, should the polishing and glossing the data not be done by Wikileaks itself? If not so possible for technical and budget reasons why not in close supervision of capable least attached bloggers and journalists, writers, activists, other then salaried and sponsored journalists, bought and sold by the exact power mongers exposed. Then the tactic had some borderline value, the Guardian and Glenn Greenwald<sup>205</sup>, has kept some promises.

This was 2011, reality has gone there. The Julian Assange question has become a statement of prestige, losing face for Washington Potential elites within the global bulb of Facultas with regard to Assange and Snowden a major effect on policy thinking in Washington and worldwide. The Washington humiliation in the Snowden affair, the disorderly retraction of the White House as to the Syria position. Thanks shady warriors, there is secondary flux generated, sub-currents underneath.

TO GET BACK TO THE ISSUE of communications and it's complexities, it is to be asked if form and content are somehow inextricably entwined, the quality of content oppositely to the realm of propagation.

THE BEND THUS DEFINED.

The phenomenon of dishing up irrelevant data in a polite, tendentious way. Building prestige, offering non-sensible debate and controversy, getting media exposure, by the intellectual elites.

The conventional academia see it as their trademark version of “fair and balanced”, merely suggesting the better outcome, they always come out on the side of conventionalism in the sense that they will apply smartly all the tricks in the book, well done to evade conflict with the ones that count. The potential bubble is also theirs, loyalties before deep ethics. Superficial controversy, a book, talks, tenure, salaries, royalties, exposure, board seats, cumulative functions, public service offers, fame, comfort.

The academic community in addressing the public has few main objectives as a rule. Not touch upon the goings of the politically correct, create controversy out of focus, to gender debate deviating

<sup>205</sup> Wikipedia. Glenn greenwald, 2013.  
URL <http://en.wikipedia.org/w/index.php>. Related to Snowden case, activist, journalist, The Guardian



from the essential that results in endorsement.

Above all, not engendering conflicting open stances on the toils of “peers”, but act out facsimiles of nineteenth century duels between aristocrats. Some might think they measure each other by their intellect, their accomplished works, the intellectual true-sight, their knowledge-networks, but rather no. The most important measure is rather tenure, grants, book-sales, board-seats, lecturing fees.

The controversy off focus, the silent approval of peers, the respect for the boundaries of the politically correct, positioning oneself in the public eye for future sequels of translations of academic papers to the larger public, engendering grants, prestige, career, credibility is first. There are systemic issues, replicating the more general Potential ones, there are many excuses, there is also a likening to the culture of greed, making the critiques from within eery silent. That’s the rule.

Scientist are just that, on the average occasion highly indebted to, encased within, tribute to privilege or resentment, highly specialised, thus extremely vulnerable creatures <sup>119</sup> unable to breath outside of the Facultas bulb. The average attitude is tribute to the identity of the privileged first. It could be said that the subtle bends, deviations, is the expression of no identity, blending into the potential group.

IN POLITICS, GROWTH, jobs, progress, democracy and an unending list of other confusing interpretations, the caustic tales thus spinned by adroit craftsmen, become carriers of viral meaning, adding to the confusion and opening doors to abuse the public domain. The folkloric aspects of this is best seen in world politics, nothing carries more of the mentioned except maybe fiction, theatre and film, then there is not even pretence.

On the one hand the enforcers, completely detached from the message and any affinity with the public. The other hand the public soaked in the spin. The public has a myriad of excuses, finally it’s own finite self. The communicator has none of the excuses for the disconnect of words and meaning, a stance that leaves out any moral affinity, the job before any ethics but the encoded ones: emotionalising the acceptance of the message.

FOR ONE, CLIVE HAMILTON<sup>206</sup> in *Requiem for a Species: Why We Resist the Truth About Climate Change*, readily points to the disconnect of emotional to rational, and the big lapse from Potential to Bulk in communicating proper data. Sophisticated means of communication do make content obsolete, they aggravate misinformation by pitching reason to utilitarian nonsense.

<sup>206</sup> Clive Hamilton. *Requiem for a species : why we resist the truth about climate change*. Earthscan, London Washington, DC, 2010. ISBN 1849710813

... accepting that “catastrophic climate change is virtually certain”. This obliteration of “false hopes”, he says, requires an intellectual knowledge and an emotional knowledge. The first is attainable. The

second, because it means that those we love, including our children, are almost certainly doomed to insecurity, misery and suffering within a few decades, if not a few years, is much harder to acquire. To emotionally accept impending disaster, to attain the gut-level understanding that the power elite will not respond rationally to the devastation of the ecosystem, is as difficult to accept as our own mortality. The most daunting existential struggle of our time is to ingest this awful truth, intellectually and emotionally, and continue to resist the forces that are destroying us.

Then a variant on the theme, when one sees that a Michael Moore, a popular communicator has such momentous superficial impact as opposed to deep understanding, it could be questioned whether the reason to emotion connection works by layering, somewhat like the racks in the supermarkets being filled to top. overload upon the lingering of the message, pushing it away.

The potential bubbles have become sophisticated manipulators, the darker the night the brighter the stars. Media skills have grown, the utilitarian logic has stayed the same. The communicative ways toward the public, have become more sophisticated, more diverse, more "personalised", the bi-directional potential of the internet has been properly harnessed, mining the intimacy of the consumer into being the source of it's own passive consumption.

NOW WILL THIS BE A LONG TERM TENDENCY, is the public going to wise up, as an entity, doubtful,

A Flynn effect<sup>207</sup> sort of within the general public might come up slow. Though communication efficiency and technology is probably at it's peak, the Populus is way behind in flaring the bended version on reality dished. The trick of better mining of better data arrangements to useful, whatever that means to the elites, information, having the databases furnished by headless automation, the keyboard effort and chatter of the customer mined, is the equivalent of the combustion engine to industrialised capitalism as to dominating the masses.

<sup>207</sup> Wikipedia. The Flynn effect, 2013e. URL [http://en.wikipedia.org/w/index.php?title=Flynn\\_effect&oldid=569926369](http://en.wikipedia.org/w/index.php?title=Flynn_effect&oldid=569926369)

Going back to the late pre-second world war years, the anti-war movement in the United States was strong and well organised. The intellectual liberals harnessed the movement in their exposes in the conventional media.

In a synchronised manner, patronaged by the Federation, a exemplary propaganda campaign turned public opinion into pro war. The anti-war voices were from ridiculed to outcast. This was a concerted effort, a first in it's amplitude and professionalism to turn public opinion in a democracy into guided outcome.

The people involved in the ministry of war propaganda were after the war absorbed to apply their skills to other political fines. The principle stayed the same, sophisticate a tool that turns public opinion into a desired outcome of expression. On the other side of the atlantic, in Germany, "propaganda" became evenly a serious and necessary tool to run public opinion. The world has never looked back, hence adds, interpreted, pre-digested polls, marketing of all sorts.

The total impact of the daily, inescapable dose of advertising, has a cumulative effect, the saturation of our minds. There is no room for criticism, independent thinking, in a tired numb frontal lobe. The argument could be made that never was there such an explicit antidote to the “junk for the brain” by well-spoken, well-writing, motivated communicators on the critical side. Well, the impacting channels as our city streets, shop windows, TV, Radio, the media, the Internet blast and saturate to the point that any alternative, critical questioning comes post exhaustion, to the public perception.

From three generations ago to today’s infomercials the nucleus comprehension of mass communication has been the avenue to the contemporary.

THE ISSUE SEEMS LINEAR. The elites persist into organising and directing output to the public at the restricted benefit of firstly their own. A diddling like in the September 2013 Obama White House communicative efforts on Syria on all planes is rare, then that was mostly not perceived by the larger public.

HOW THE MEDIA IMPACT, AND IN THE BROADER sense all public communication is and became so assertive is a most interesting story, beyond the scope of this paper. The accent here is as to the moulding of the message content.

CONSIDERING,

When the president of the united states, of little content, a life-long object of communication, a brand, in a large scale project, as is the United States, is made by the workings of the media, the technology and scientific approach of communicative skill, the financial back-up of anchored deep down Potential, becomes a glossy, folkloristic presence, what then can communication not achieve.

Then can these systemics as a whole, not be used to propagate logic of quality to the un-people. A far more complex task of translation? Admittedly, since the attention span required to assimilate more complex logic, is incrementally complicating advertising exigence, infomercialising climate change<sup>208</sup>, could be harder to accomplish.

<sup>208</sup> Bill McKibben took a swig at it.

It can readily be applied to the test, intuitively, the egos of the media worlds are big enough to write up that kind of a project, the re-sculpting of reality perception in no-time. Suggestive, delicate, sensory stimuli to trigger emotions as needed to connect to logic, altruism, appealing reasoning seems a far more difficult matter, admittedly, though the media monger mercenaries would not balk at it, if in their interest.<sup>209</sup> They, these sophisticated tools of (mis)information are the only alternative though, then their existing inertia, the overload, as long as in the air, will suffocate any other means of communication.

<sup>209</sup> The difficulty with giving care to climate change resides rather here for one, the utilitarian match of *Facultas* to larger logic.

Emotions involving the rational values of inclusiveness, generational timelines, altruism, can they be as effective as propositions

to what shape and form, the next president of concept USA will look like? The start of our experimenting should lie here, altering the application of tool media. From Internet, to cable tv, to political discourse, arena sports to Hollywood, to entertainment of all sorts, the methods are champions, the propositions equal them in garbage content. This consummate marriage can it be divorced as a start?

To end this mention on a largely positive note, are we then not half-way, as a species. It seems a lesser step to steer the tools of communication to better logic of interests then to keep feeding the believe within the chambers of Potential that power with no intelligence back-up is tenable. Not power but potential, potential propagation, potential mining, ethics being part of intelligence, intelligence intrinsic a part of potential, is to be advocated, inclusively so in the interest of basic utilitarianism to the elites?

It all leads us to the propagation of knowledge question, the necessity of continuous absorption within humanity of knowledge and talent to potential, to propagate the output of value, lest seeing humanity as a whole in for human dysfunctionality, parasite bodies, nowhere near connected in interchanges but for profit and convenience, having no clue as to Eco-sphere interests. The stakes are increasingly higher, going to lesser interference with our environments in the sense of even more delicate, longer impacting interference might be impossible to evade.

Since the comprehension of a more complex<sup>210</sup> world requires better knowledge, in itself requiring greater physical brain capabilities, hence our social engineering, within the whole of our species, shortening the distance to applicable comprehension is a necessity. Dysfunctional bulk humanity, leaves itself highly vulnerable to total obsolescence and extinction in the sense of regressive living and living environments, uncontrolled altercations of our numbers, depression of quality of life not only for most, but also for the elites, at best there is long-lasting slumps ahead in human evolution.<sup>211</sup>

<sup>210</sup> Derivatives complicate, it is realistic to take the existing ones into account.

<sup>211</sup> Uncle Darwin includes regress as an evolutionary possibility. The ultimate proof could well be the coming fifty years ahead.

# *Intelligence*

Intelligence is not Potential,  
it is a necessary precursor of Potential.  
It is not easily measured.  
The allocation is residing  
within individual  
and collective.  
Appearance is a-morph.  
There is a phenotypic  
and genetic element to it.  
It is controversial  
to discuss the genetic component.

How much of it is a good thing,  
gives no intelligence better  
evolutionary survival chances  
to a species?

Citing Neil deGrasse Tyson,

Some molecules - ammonia, carbon dioxide, water - show up everywhere in the universe, whether life is present or not. But others pop up especially in the presence of life itself. Among the biomarkers in Earth's atmosphere are ozone-destroying chlorofluorocarbons from aerosol sprays, vapour from mineral solvents, escaped coolants from refrigerators and air conditioners, and smog from the burning of fossil fuels. No other way to read that list: sure signs of the absence of intelligence.

HUMANITY MIGHT BE NOT UP to the task of extending the lifespan of the species, a matter of threshold of potential. Then maybe less intelligence, as a component of potential is the better thing to species lifetimes,

Ernst Mayr<sup>212</sup> has something to say about intelligent life outside earth. Mayr, from the point of view of a biologist, argued that it's very unlikely that we'll find any. And what he basically argues is that intelligence is a kind of lethal mutation:

<sup>212</sup> Wikipedia. Ernst mayr, 2013.  
URL [http://en.wikipedia.org/w/index.php?title=Ernst\\_Mayr&oldid=562254199](http://en.wikipedia.org/w/index.php?title=Ernst_Mayr&oldid=562254199). Evolutionary biologist

We have exactly one example(of intelligent life): Earth. So let's take a look at Earth.

... you're just not going to find intelligent life elsewhere, and you probably won't find it here for very long either because it's just a lethal mutation ...

Human intelligence is indeed a lethal mutation. Maybe some humans will survive, but it will be scattered and nothing like a decent existence, and we'll take a lot of the rest of the living world along with us.

Point made, going this route, it is intelligence itself questioned. What we see as intelligence is maybe the core defect to put an end the species. Sinking in deep, but then more of it might at least might accelerate the outcome? Is this happening, is the escalation of interference however, whatever, leading up to the extinction of our species? How are we to document our own extinction in the light of no intelligent life anywhere else. Mayr has scientific grounding on this, the more complex the species, say a mammal, thus humans, the shorter the life-expectancy of the species, in the case of mammals on average some ten thousand years. A cockroach, is far better off, the oldest fossil found being three hundred and fifty millions old approximately.

Then there is hope, the brain could well be meant for controlling movement rather than think or reason as neuroscientist Daniel Wolpert<sup>213</sup> argues eloquently. That might then make intelligence less endangering to our survival. Running, escaping the derivatives of our own making might be part of the near future prime requirements and tools.

GENES<sup>214</sup>, INTERFERING in the development of intelligence, the brain, how the brain is expressed in the mind, our societal behaviour, moral behaviour, how is it defined by the relationship to our genes, to our physical brains. Then what is the balance between phenotypical versus genotypical influence.

Genome editing is far of from precise, controlled 'applied' use, is not a game changer today, brute force mood control by pharmaceuticals has a far larger impact still. With reference to the genes responsible for intelligence, there is patenting in case, as a business tactic, better own everything,<sup>215</sup> but little final knowledge.

Other priorities then improved cognitive capacities might become the main goal of genome editing for a while. Intelligence augmentation is probably the less desirable, and way more complicated issue. Then imagine the emotional disturbance overload probably created by altering lucidity, if one prefers, intelligence, that in itself might create major interference. The venue of altering human individual potential by manipulating genes and combinations of genes is not yet.

JAMES WATSON<sup>216</sup> HAS this to say,

<sup>213</sup> Wolpert DM Körding KP. Bayesian integration in sensorimotor learning. *Nature* 427:244-247, 2011. Neuroscience

<sup>214</sup> C. Ryan, M. O'Neill, and J. J. Collins. Grammatical evolution: Solving trigonometric identities. In *In proceedings of Mendel 1998: 4th International Mendel Conference on Genetic Algorithms, Optimisation Problems, Fuzzy Logic, Neural Networks, Rough Sets.*, pages 111-119, Brno, Czech Republic, June 24-26 1998. Technical University of Brno, Faculty of Mechanical Engineering. ISBN 80-214-1199-6. URL <http://www.grammatical-evolution.org/papers/mendel98.ps>

<sup>215</sup> Patenting genes and combinations is one more exuberant capitalist consequence, beyond the scope of the paper.

<sup>216</sup> Nobel Institute. James watson - bio, 2013. URL [http://www.nobelprize.org/nobel\\_prizes/medicine/laureates/1962/watson-bio.html](http://www.nobelprize.org/nobel_prizes/medicine/laureates/1962/watson-bio.html). genetics, biology

... we know little.

In the context of science, point to be made here is that the possibilities today of measurement of intelligence, predictions of certain accuracy with relation to the workings of the brain as to its output is meagre. Results of predictable comprehension years out. Good science pursuits, progress is made. Yet genetics is not the game changer yet with regard to intelligence.

To live with uncertainty and incomprehension of the how and why of our thought processes, how they materialise in expression, the case of language, and thought is to be anticipated in our propositions, to be incorporated in our predictions. The question whether science one day will be consistently and completely describing thus ably predicting the output of the brain is still far off. That leaves us to measuring output without being able to directly linking intelligence to brain and brain activity with precision. Of yet the only tool. Bias is inevitable, opinionating remains, choices are not predictable.

What we know on how the human intelligence tool, the brain, goes about, what seems plausible, should be incorporated in our thought processes as a society. Controversy with quantifying intelligence should be welcomed.

WITH REGARD TO CREATIVITY versus imposition of dogmatic knowledge dominantly.

Neil deGrasse Tyson again, pleading for creative thinking versus managing,

We are all connected; To each other, biologically. To the earth, chemically. To the rest of the universe atomically.

I would request that my body in death be buried not cremated, so that the energy content contained within it gets returned to the earth, so that flora and fauna can dine upon it, just as I have dined upon flora and fauna during my lifetime.

I would teach how science works as much as I would teach what science knows. I would assert (given that essentially, everyone will learn to read) that science literacy is the most important kind of literacy they can take into the 21st century. I would undervalue grades based on knowing things and find ways to reward curiosity. In the end, it's the people who are curious who change the world.

WITH REGARD TO THE INTELLIGENCE-TECHNOLOGY nexus,

Whether technology and science have a strict relationship to intelligence potential is beyond doubt. It is also a complex one. For now, both, science and technology, have been thoroughly groomed for responding to the demand of the system, a system we question as a whole in these notes.<sup>217</sup> Science, as technology, both cater heavily to the needs of ready consumer products and services, whereas, good science, as good technology, might mean something very different if applied to different design, desire goals.

<sup>217</sup> The systemics of our society.

In the case of prioritising markets, institutional wealth, finance, in a direct way, in situ, in the heartland of intelligence potential, the labs and halls of research, the purpose of bringing to market, financial gain, the funding of prospecting gain has taken over.

This, makes for serious direct interference in corporate and administrative institutions in learning and research, the where and when the intelligence pool of humanity should be applied.

In the case of technology, the abusive proprietary application of it, whether software or hardware, the creation of dependency by the consumer is maybe not intelligent in the long run. The relationship of science and technology becomes one of the quest for status, englobing universities and external effort within the obligation to “produce” what can be financed, to project, what can be financed, to attract “practical” minds,<sup>218</sup> mostly without any context of usefulness, design fairness, intelligible-ness with broader scope then profit.

Technologies that are proprietary should be opened up, it is a shame to call a cell phone technology, it is shameful to closet algorithms. Sciences, labs should be accessible for peers internationally, collaboration should be norm. The mere notion of peer should be revised to individual capabilities rather than tribe.

Formalism, unavoidable, should be minimal. Publicising, advertising, communication should integrate the right drivers, promoting the quest for knowledge, the creative mind as important as sports and entertainment. Most of all, redefining crime, organised crime, institutional crime, malicious intent with regard to appropriating knowledge of any kind should seriously be considered. Patenting and proprietarising are mere forms of monopolisation.

#### CONCERNING SINGULARITY<sup>219</sup>,

In the same sense of singularity, the added benefit of scaling the human brain in the quest for larger potential, in the direction of integration with machines, science does not come close yet as to what social organising, better clustering potential of learning, expressing intelligence, can do to harness potential.

Somehow related to the singularity concept, the important phenomenon of society named Google<sup>220</sup>, the exploration of anything database and networks, the optimising of the search engine, physical infrastructure that does not fail, redundancy, the real singularity might show here, as in clustering machines and humans, knowledge to human numbers. Lock a similar mind within itself or feed it data, the opportunity to constantly replenish, very directionally, as to the bits and byte specifics, one sees at best what singularity accomplishes. The process is proprietarised, that’s the shame of it. That guarantees the culling of the efficiency definition. Anyhow, the singularity glimpse in 2013, the come to life is the search engine of the Internet.

Everything that could be done by a machine and liberates man from repetitive chores, is in itself laudable. To use the machine to

<sup>218</sup> Science has a particular denomination, “applied science”.

<sup>219</sup> Ray Kurzweil. *The Age of Spiritual Machines*. Penguin, 1999. ISBN 075380767X. Marginal as compared to social engineering for the near future

<sup>220</sup> Google feats are not to be dropped, their corporative attitudes, the design goals are.



restrict part of humanity into confined spheres, the holding pens of the mind is criminal and also very do-able.

The awe moment, that a complex association with a device is altering the world's intelligence potential, the pointing to the linear progress curve of mankind is ludicrous though. Robotism has been with us for a while, has mostly altered the degree of exponential interference with reality, augmenting clutter to clean output. We should keep that in mind.

Then to repeat the remark on social organising, singularity with regard to intelligence, will for the foreseeable future be seen as discriminately proportionate to social organising, not man and machine, but man and man has prevalence.

PRIMA FACIE, LEFT TO the reader to review,

The issue of intelligence as to be measured within collectives is highly controversial. From the way to measure it, how it is related to race, territory, phenotypically different environments, the possibility of discussing eugenics in the largest sense possible, phenotypical alterations, genome editing responding to ethics, it seems all valuable venues of intelligent interaction, establishing rules on the exploration of the fields of research, all seem of high relevancy. A survey of what is possible or advisable should be open to public debate.



# *Democracy, capitalism, communism*

Democracy supplements capitalism,  
with intellectual credibility.

Both theorems sustent another.

The big theorems relate to the economics of our world, they are rendered into global realities, that's where the tweaking, the decision making is done. Capitalism is economic theory, communism evenly so, democracy is subject to economics. The system is global on the Facultas side, Chinese aristocracy of communism has more reciprocal affinities with Washington and London, then Facultas has affinities with the American proletariat, with Populus worldwide, be it in developing countries or the lowlands of Germany and the Netherlands.

The remark could be appropriately made that democracy, since it sustents a global economics system cannot but be global. Then what model to choose, none of the democratic models of scale, outside the confinement of national borders, as posing in what John Keane calls "representative democracy" is tenable, since they are subject to capitalism which does and ever will, need dynamically growing discrepancies in wealth.<sup>221</sup> If concentration of capital does not continue the ultimate suggestion to the individual psyche that yes one can be better of then others, that being is defined by possession, high maintenance life-styles, huge footprint living modes, the system would go down as a hoax. At best it would fade out of acceptance, out of endorsement by the masses.

This is how Abraham Lincoln saw it in 1864. Commenting on the american dream, the capitalist dream of participating in unending riches...

I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. Corporations have been enthroned, an era of corruption in high places will follow, and the money-power of the country will endeavour to prolong its reign by working upon the prejudices of the people until the wealth is aggregated in a few hands and the Republic is destroyed.

What he comments on is democracy as such having little chance of competing with nepotism. Yet, democracy survived, reeling and

<sup>221</sup> The latest patches making only a finite part of the virtual record physically consumable, that being the part the ultra-rich powerhouses use to affirm possession, pay mercenary armies of police and military, jet and live in separate bulbs from the public, whether developed or developing country 'aristocracies'. The make believe attraction to individual greed, steadily promoted does still the better job of keeping the masses quiet, or in the case of most of the world with no experience of London or Paris realities, pathetically salivating.

well, fit in a robe that was warped to the specs of the elites, a mirror of make believe.

Prince Charles asked in a speech at the Washington Post's Future of Food conference earlier this year(2010):

Why it is that an industrialised system, deeply dependent on fossil fuels and chemical treatments, is promoted as viable, while a much less damaging one is rubbished and condemned as unfit for purpose?

The answer, the lock-down of democracy on the masses helps. Or this amusing excerpt, reads better then Dickens,

In 1729, when Ireland had fallen into a state of utter destitution at the hands of its British landlords, Jonathan Swift published a famous essay, "A Modest Proposal for Preventing the Children of Poor People in Ireland from Being A Burden to Their Parents or Country, and for Making Them Beneficial to the Public."

His idea was simple: the starving Irish should sell their own children to the rich as food.

His inspiration, as it happened, came from across the Atlantic. As he explained, "I have been assured by a very knowing American of my acquaintance in London, that a young, healthy child well nourished is at a year old a most delicious, nourishing, and wholesome food, whether stewed, roasted, baked, or boiled; and I make no doubt that it will equally serve in a fricassee, or a ragoust."

... and why not, if each on his turn is going to be rich and then be served.

222

Well democracy helps, it is fair from the viewpoint of ancient Royalty not to mention the answer, democracy gives the post-modern days one more pseudo rational underwriting, the justification for ongoing economics. It works within confined contexts, as capitalism does, as soon as it does not go global in rational, both sustent another.

Will democracy be of any meaning on a global scale, a desirable factor even?

The long term ambition of democracy, after reading the exhaustive tome of John Keane's: *The life and death of democracy*<sup>223</sup> effort could be this. There is no proof of substance to evolutionary democracy as such, the highly historically instructive and exhaustive book effort points to just that.

#### SOME ANTI-DOTES,

The separations of power within democracies are non-existent, the separation of capitalist power and democratic votes is evidenced openly.

Voting is a crude tool. Not voting only works when most anybody applies the tactic, it is politically incorrect, some parts of the world it engenders even fines. Civil disobedience is reposted to in a militarised proportion.

<sup>222</sup> How far of are we from Google practices, "mine them and harvest them" attitudes.

<sup>223</sup> John Keane. *The life and death of democracy*. Simon & Schuster, London New York, 2009. ISBN 9781416526063. Exhaustive, which in the case is not bad, no mention though of democracy in the context of dominant theoretical thinking, as related to our economies. That in the light of perspective is a serious flaw. Democracy as a concept might have become an excuse for liberal economics

If in a democratic environment the number of individuals who become oriented augment, only then society becomes more knowledgeable as a whole thus creating the conditions for more intelligent living. More knowledgeable people thinking for the latter population requires potential propagation, the law of numbers<sup>224</sup>, is rudimentary. The subtle hint here is to the fusion of Potential and Bulk society into the most compact form. That would suit the tool governance not the numbers game regardless as in the theory of democracy.

<sup>224</sup> Votes is in no fixed proportion to knowledge, insight, strategic thinking, this is a conceptual flaw of democracy. Quality of argument is a silenced principle.

As as side-remark, the association of democracy and capitalism is a two for one case, it annihilates any meaning to both as theoretical concepts. Practicality makes them commonplace, the theoretical concepts reenforce the error count.

As to the justice system within functioning democracy, a pertinent question. It is impossible to asses more extensively the issues with the justice skeletons. For now, the justice departments within democratic structures should be seen as also pertaining, in some ways aggrandising the structural imbalance between the Bulk and Potential of humanity. The separation of powers in the classical concept of democracy is blatantly absent in the public part as much as in the private Facultas imposing on the Bulk of society.

The comparison seems displaced ? Few concepts have worse been abused, their meaning altered, distorted, readopted, re-adapted, associated, as democracy understood capitalism.

A minor case can be made for communism, starting out as an economics system with stronger social pretence, carrying though some pillar capitalist underpinnings, markets, scale, growth<sup>225</sup>, communism has merged into another tool of modern day economics, the social ambitions limited to theoretic dissertations. As a theoretical proposition, in the Carl Marx AND Friedrich Engels sense it has historical value, it was rather flawed in it's concept of seeing history as deterministic, but so is the firm believe of markets regulating themselves, growth and win-win of capitalist, Adam Smith - David Ricardo to Paul Krugman today's propositions for job policies.

<sup>225</sup> Looking at the arguments of Karl Marx , considering the time-to-appearance of communist theory, considering the fall of the USSR's influence sphere mostly due to macro-economics, this should be obvious.

Karl Marx. *Das Kapital*. bnpublishing.com, 2005. ISBN 9568356258

It is pertinent to give the title three relational meaning.

There is the mention of the proportionate relationship between democracy, as an excuse for capitalism, a relationship blatantly evident in the arab revolts of discontent of the early twenty-first century. Sort of democracy vouching consumerism, capitalism, individual dreams of betterment and riches, permeating the masses repeating the noble mention of democracy as a mere excuse.

As with regard to communism, it suffices to look at both, China and Russia, to comprehend that not arcane communist theoretics rule but constantly monitored, minority elite controlled policies of global reach.

Factional historical values then. Communism has no different a generic but steering growth. As growth is present in the capitalist strand on social organising, it is destined to similar cataclysmic strain within communism.

TO GET BACK TO SOME LOOSE ends with regard to democracy theory and modern day output. The believe that the crude tool of voting in a world where continuous tweaking and tuning is norm to the Potential bubbles has any meaning. The change the rules as we go, by public servants, on behalf of a Populus confined in territorially delimited realms is one-sided. The suggestion of the layering of democratic tools by representative institutions as mentioned by John Keane<sup>226</sup> as progressive only serves the Potential bubble interests. No territorial borders an obstacle elites, then the delimitation of voting to within nation states borders by Populus, adds only distance.

To point to an example, the US elites, the number one consumer of worldwide resources of energy, any single year for decades, is mostly exempt of scrutiny beyond it's borders, let alone limitation of it's manners, while's the rest of the world has a real stake in the long term consequences of those behavioural pathologies engendered. Who on the globe should not have the right to vote for the next president of the US nation state. To go on with China, between others, having as always the complicit approval of the local elites, catering to their ambition to belong to the global Potential privilege, the mining of resources in the continent of Africa, leaving long-term scars of polluted landscapes, irreparable to many generations, should not the global Populus decide if this is permissible. There is a first come first serve worldwide, regardless of democracy theoretics, power-based policies no different from any historical behaviour but scale, but the magnitude of the dividends into the long-term future.

THE INCONVENIENCE to mature society seems, as usual the capability of adaptability to new paradigms. This also is repeatable, hence the elsewhere referred run-up to the First World War. Humanity seems to be stuck in reality, beholding of nonsense theories of democracy, capitalism, communism, unable, un-daring to shift paradigms, unwilling to read output of reality, simple statistics<sup>227</sup>, confined to the limits of our own genetics by existential fright. What use tweaking data if no image of use is the result.

Sometimes, the questioning seems outlandish, can we go to far in escaping the conventional truisms of yours minds? Is it not to question then the imaginative capabilities, the creative potential of one self rather than sheltering within concepts of mature limited life-cycle concepts of democracy, capitalism, communism belonging in the hall of fame of history, is there such a denominator as folklore. Then if one prefers can we not conceptualise new, original thought to the extend to outweigh the confinements of conventionality, certainly better suited to the pulses of the natural world.

The major argument for trying to sophisticate our behaviour and brain-crements<sup>228</sup> might be one of better knowledge and intelligence.

Is our brain better equipped to dig rather than fly, is there a hard

<sup>226</sup> John Keane. *The life and death of democracy*. Simon & Schuster, London New York, 2009. ISBN 9781416526063. Exhaustive, which in the case is not bad, no mention though of democracy in the context of dominant theoretical thinking, as related to our economies. That in the light of perspective is a serious flaw. Democracy as a concept might have become an excuse for liberal economics

<sup>227</sup> If computation is good at anything, then it is applicable to statistics gathering and analysis. No tools excuse here.

<sup>228</sup> As in low quality output of the brain.

limit that hinders opening up the mind to questioning. Is there imperative impediment to the comprehension as to species survival within the three variables of our plotting-tool, the papers equation of three, proposed earlier on?





# History

WHEN ERIC JOHN HOBBSBRAWM in: *The age of empire*<sup>229</sup> describes the circumstance and the events leading up to the First World War, there is a hint of similarity there with today.

Hobsbawm is not explaining the run-up as a programmed process but insists on coincidence, a run-away situation. He points to a conflict as it materialises, playing out in the heartland of Europe, that deeper down for reasons of a sought power equilibrium within the wider world comes about unexpectedly, close to incredulous. Though explicably a constance, as our major circumstance is today, the generation and shape of the conflict was out of hand. Colonial power disputes led to a minor 'fait-divers' in Serbia to be sufficient an excuse for an all out conflict covering Western Europe. The inertia, the stonewalling of diplomacy, of issues easiest to be solved, in these times by having a cigar and a 'belle' of cognac, between diplomats, became a continent wide carnage.

BACK TO TODAY'S STAKES that concern both the Potential and Bulk of humanity. The First World War was rather the gratuitous massive spill of commoner blood, still it was in perspective highly localised and time confined a conflict as compared to todays complexity and scope of situation.<sup>230</sup> Today the vulnerable elements include the Eco-sphere, Potential, then Populus, the troposphere. How can we not heed to shaking of the conventional crust of inertia, reluctance, the obviously outdated concepts and policies in the light of urgency within the new phenomena of history times larger, more urgent and less confinable.

Today is different in the sense of scope, the complete Eco-system is concerned, the priorities are exceeding earlier scales, it seems though the inertia of institutionalised activity is the proverbial freight train with no brakes. There is sourness, deafness, indecision within the Potential circles, overlap, a general conflict of interest. The Potential circles, themselves caught and ill-prepared by a life-time of cocooning, encased within limited confinements and scopes, in a physical life of comforts, again are to be unable to do the contexting on the scale required.

NOW TO SAY THAT HISTORY can be a guide, the case to make is that of not such a thing. Above is more of a spot contextual compar-

<sup>229</sup> E. J. Hobsbawm. *The age of empire, 1875-1914*. Vintage, New York, 1989. ISBN 0679721754. part of trilogy, revolution-capital-empire, the nineteenth century by a Marxist historian

<sup>230</sup> The last shot fired was a delimiter of the sort that today is not to be anticipated. This time around the smoke might linger.

ison. We live particular times, the casual, complex corroboration of the three agents of history in full charge. The combustion engine, the crescent of human Bulk, the concentration of power within the Potential group, human wealth to finite resource, the numerous phenomena other, are mostly incoherent to a logical approach display by a stroll through history.

We humans rather live a bout of hazard, to be understood by floating principles of qualitative ambition, a surfer like intuition rather than methodical denial of the greater part of reality, the poking of yesterday. For some reason, rather than for reasons of definable historical antecedents are we humans on top of the wave, the oversight is now, the wave will either carry us out of the next roller or not. Again this is a luxury and a bad case of survivalism at once. Could we only understand that the history of our own logical constructs is not incremental and linear, then it might not be so hard to open up the doors to creativity, unconventionality, the deconstruction of existing models.

On a limited scale, John Keane, in: *Life and Death of Democracy*<sup>231</sup> is probably too persistent in tying the concept of democracy to a time-line, the knots might constitute the length of the rope. Monitory democracy might be dependent on the raw Potential capacity rather than generative Populus suggestive power. Democracy and the incremental advancements explanation, the linearity in evolution arguments seem weak. The weaker the scope aggrandises necessarily because of the relevancy of to be included elements.

Francis Fukuyama, as another, in: *The origins of political order*<sup>232</sup> and the follow up in his oeuvre, is too ambitious in seeing linear devolvment in political organising.

There is a case to be made for dropping these high-energy, exhaustive relates as to human progress, the denial of secondary inefficiency of human output, and the believe in flawed logical constructs to be extendible on spatial scale and over time.

A footnote to historian's method maybe, Darwinian evolution is notorious for stand-still, inexplicable divests, not so much for predictable evolutionary incrementality.

<sup>231</sup> John Keane. *The life and death of democracy*. Simon & Schuster, London New York, 2009. ISBN 9781416526063. Exhaustive, which in the case is not bad, no mention though of democracy in the context of dominant theoretical thinking, as related to our economies. That in the light of perspective is a serious flaw. Democracy as a concept might have become an excuse for liberal economics

<sup>232</sup> Francis Fukuyama. *The origins of political order : from prehuman times to the French Revolution*. Profile books, London, 2011. ISBN 9781846682568. Conventional, restricted logic, the bend, courtesan of the establishment

# Growth, thresholds

NOAM CHOMSKY,

We have governments and corporations telling us they care about the environment and about consumption and over exploitation. Then on the other hand governments and corporations are telling us to spend and consume more so the economy will recover. These two entities are full out creating consumption, consumerism and environmental degradation even a 12 year old kid can understand that it is contradicting itself. Is it so difficult to understand we have to address the system as it is and change it to make it logical and believable?’

LESTER BROWN AND HIS TEAM made a case for the danger of ignoring growth as a decisive factor in shaping reality. They pointed out as early as 1972 that there are numerous thresholds to growth.<sup>233</sup> There is numerous exhaustive research in detail on the subject.<sup>234</sup>

Economic growth. In the sense of producing more consumer goods, per consequence distinctly more derivatives. It is exempt of any logical favourable outcome as to resource management, yet, growth is probably the single theorem of choice of modern day economics. It freely mingles and cohabits within science, policy and popular political discourse alike, it rubs shoulders with solutions to about anything, name it and growth, the saviour, pops up.

Resource depletion, food and water issues with regard to population numbers, all encase the bend logic of growth.

A favourite in side by side snapshots posing as unquestioned a star actor of economics, growth and jobs, growth and green. Growth seems deeply embedded in the human psyche, also, less understandably within the rational of theoretic propositions. The suggestion here is context, the world has retracted to finite, that is obvious, that in itself wrongs growth. Growth today is subject to much different conditions as growth was yesterday, that in itself makes it even harder to point to it’s nefastity. As an example, Western European infighting wars paved the way to economic growth for the United States of america, only, that growth was local to the US. The question arises where on the Earth, will the consequences of economic and polluting growth of China today, be shifted of. Say the Bulk of the world population, most of the human

<sup>233</sup> Donella Meadows. *The limits to growth : the 30-year update*. Chelsea Green Pub. Co, White River Junction, Vt, 2004. ISBN 9781931498586. Growth

<sup>234</sup> James H. Brown et al. Energetic limits to economic growth. *pdf posted on web*, BioScience January 2011 Vol. 61 No. 1, January 2011. URL <http://biology.unm.edu/jHBrown/Documents/Publications/2000s/2011-1%20Energetic%20Limits%20to%20Economic%20Growth.pdf>

liveable space on the globe? Growth, a blind spot, the size of the universe?

Of course there are competing ideas within the world communities on how to commodify nature, none prone for dominance, some are hardly scalable<sup>235</sup>. Growth should not be the driver of any of them.

Then growing human numbers, and how growing numbers come about seems a general taboo as far as mentioning it as a possible agent to proportioning. Covertly and within statistics there is sufficient evidence that, not including population counts, but solely population growth has devastating direct effects on quality of life and liberal expectancy for the future. How do growth in human numbers relate as to growth in individual consumption, a very interesting issue, also there are numbers. Most of economical growth in the physical sense, from say the nineties on was not in individual growth of consumption, but more of the world population consuming. That leaves one step, the growth of the world population attributed more to profit growth and wealth consolidation then growing production of goods. The derivatives of course are not included in profit accounting.<sup>236</sup> The mention above refers to the negligence of quantifying growth in all logical senses, and pull it out of the localised propositions of being a positive marker.

Quantity to quality with regards to economics, social constructs, growth must be seen as out.

TO BE EXCUSED FROM cherry picking, in the case of human potential growth, the merging of the Potential bubble, the fusion with Bulk humanity as a whole, the growth concept might be suitable.

Into the complexity of the Bio-sphere, stepping out of the context of human language, the contexted cubicle logic of humanity, the logic of unending growth is not present in the extra human natural processes<sup>237</sup>. If present it is a pathology, called cancer, and it is ended by terminating the carrying creature. Decay and growth completing a cycle of life is to be understood. In our concepts of theoretical economics, that is contradicted. Growth is not longer a variable, it becomes a demand. Come Marx, come Ricardo<sup>238</sup>.

<sup>235</sup> David Korten. A plea for rio+20: Don't commodify nature. online, 2012. URL <http://www.yesmagazine.org/blogs/david-korten/a-plea-for-rio-20-dont-commodify-nature>

<sup>236</sup> To be further investigated, the proportionate effects of both growth in human numbers and individual consumption growth. It could have surprising outcomes. Quantifying here already means stepping out of the going logic of capitalism.

<sup>237</sup> In the natural world things, grow and die.

<sup>238</sup> Wikipedia. David Ricardo, 2013. URL [http://en.wikipedia.org/w/index.php?title=David\\_Ricardo&oldid=565243694](http://en.wikipedia.org/w/index.php?title=David_Ricardo&oldid=565243694). [Political economist, contemporary of Thomas Malthus, Adam Smith, and John Stuart Mill]

# Economics

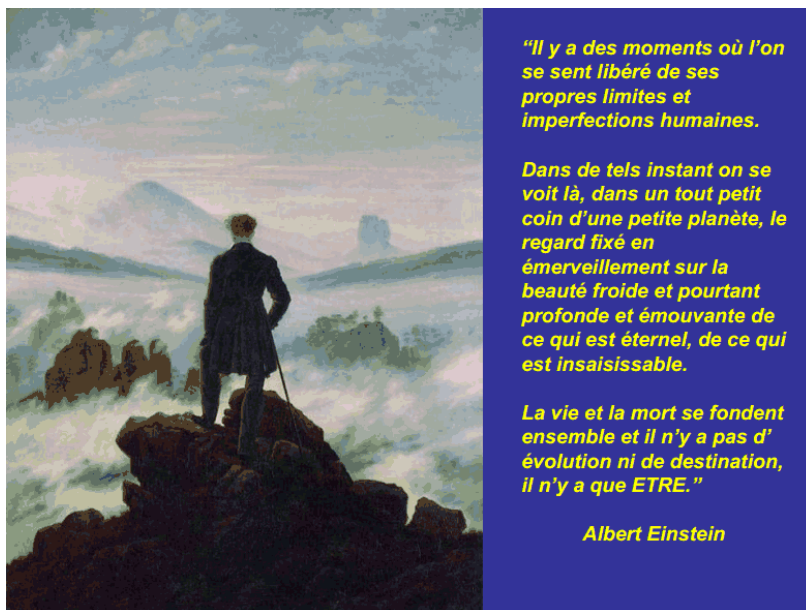


Figure 11: The universe of economics.  
Source and copyright status unknown.

Capitalism, de facto global economics of contemporary,  
floats as a modern religion,  
catering to the promise of egocentric needs and now.

...it sinks as a solution to Bulk Humanity,  
the Eco-system.

Essentially defining the limits  
of human comprehension,  
the coming up short of the median individual potential,  
then Potential as a whole.

Capitalism, in it's output  
can only be compensated for  
by collective re-engineering,  
the setting of new paradigms following sorts.

THIS CHAPTER HOLDS AGAIN NUMEROUS CROSS-REFERENCES to other parts of the book, economics are central to our world reality, next to population numbers and dynamics, and inextricably related to them, economics and economic theory define the state of the world period. Is there abuse of privilege? Is power not potential and monetising related, is economics output the ultimate translator of power first<sup>239</sup>?

WHEN ERNST VON GLASERSFELD<sup>240</sup>, in his theory of Cybernetics, Experience and the Concept of Self, in 1970, and in: the Self from a Constructivist Point of View, talks about how we identify ourselves<sup>241</sup>, he must have had theoretical economics in mind.

The individual self, best referencing the infinite interaction between

constructs of knowledge put into output within greater reality, feeding into physical reality surroundings, is experienced in economic theorising.

The self being what this process in methodology and interaction represents, in this twenty-first century debut, is best expressed in currencies. What these currencies stand for, and how, if one knows one's personal money worth, one's monetisable self is quantified, identifies self-esteem. Thus the individual is not about to recon what he stands for in relation to others and the grand Eco-system scheme. Self, the illusion become reality of what we are, expressed and felt by measure of money is quite disorienting in it's assertion of individual value to collective humanity and in relationship to the Eco-sphere.

THEORETICAL ECONOMICS <sup>242</sup>, defining and co-opting theorems, building a theory, the important thing being that the theory "works" in localised, confined realities, within restricted logic, proportionate to minor environments at the benefit of the elites is the task. Layering starts at the theoretical level. The output of errors of second order are parenthesised, theoretical economists taking credit for the theory and the corrections to it, wind up with no theoretics but empirical improvisations ultimately, having but defined the self of the economic theorist.

The larger reality of the applied economics of everyday, feeding back to more theoretical constructs is centric in today's world. The resulting loop, processor hungry, exhausting in nature. Economics is a theoretical myopia, along restricted time-lines, un-scalable transaction volumes, an amputation of the social engineering of society. It should be denounced as refusal to tuning in to the grand scheme of dynamic reality.<sup>243</sup>

Either a theory is of limited logic and is exposed, or consists of short-term tweaks, is opportunistic, focuses on survival, does not assume social responsibility.

Today's economic theories do not tweak and cheat beyond opportunistic venue. The theorems propagated, though good

<sup>239</sup> James K Boyce. Pursuing profits - or power?, 2012. URL <http://truth-out.org/news/item/18354-pursuing-profits-or-power>. James K Boyce warns for corporations seeking power rather than virtual sum games. Evidently so, nice it is to be found in reading though. The real game globally is power versus potential, as in the larger context of the minor matter paper. a well context aware intellectual

<sup>240</sup> Wikipedia. Ernst von glasersfeld, 2013d. URL [http://en.wikipedia.org/w/index.php?title=Ernst\\_von\\_Glasersfeld&oldid=543931931](http://en.wikipedia.org/w/index.php?title=Ernst_von_Glasersfeld&oldid=543931931)

<sup>241</sup> Ernst Glasersfeld. *Radical constructivism : a way of knowing and learning*. Falmer Press, London Washington, D.C, 1995. ISBN 0750703873

<sup>242</sup> As compared to applied economics, including econometrics, the hidden output of it's analysis in public communication and the propagandised numbers equally, the strategy and tactics to run reality.

<sup>243</sup> Localised models of theoretical models are not discouraged here, the generalisation of ignoring the proven theorems of un-scalable logic, of proven dis-functionality in output is.

for Nobel prize fame<sup>244</sup>, do not correspond to the whispers, the feedback of reality. Karl Paul Polanyi, was one to discredit the single focus of theoretical economics.<sup>245</sup> The underlying logic of economical theory is proven wrong times over by reality output and this is not asserted because of opportunistic Potential interests. That's in short economic theoretics.

The theories define but the economists, the economist's self, the theory in most cases does not submit to the methodology of knowledge, scientific straightforward-ness. The desire for sustainable, qualitative, long term thriving of earthy matters<sup>246</sup>, is not corrected for in the theoretical economics logic's that dominate our twenty-first century being. The daily outcome of the modern world shows for it. Either we improve on our notion of what reality should look like, and bravely act upon the notion or drawn in the theories presented.

Above might be the greater issues of economics as a no science, that economics is not systematically submitted to the principles of collective desire for one, and that economics is not responsive to reality output as a second. Statistics, real life events are publicly ignored.

Both, all empirical evidence being denied and the conceptual quality of it's thinking is poor science. These systemic flaws of economic theory are willingly committed, unending adjustments to opportunistic gain only for the Facultas bulbs, opportunistic greed is the hidden agenda. Even by opportunistic measures exclusively, it is questionable to stand future conflicts.

THAT LEAVES ECONOMIC PROFESSING to levelling with religious methodologies of believe, catering to the human individual desire of betterment, the contextual nihilism of life, the ungrounded existence of men.

The tools applied to promote the principles of capitalism, neo-liberalism, outsourcing, stock markets and name the structural terminology of the capitalistic propositions of your choice, the ones we all have to acknowledge and subscribe to as valid parameters of measure, set to add the psychology of texture to our lives, are following the same methods of religious communication of old to the masses.

The individual corrosive message to each, not as in external god religions of old, the promise of afterlife, but the promise of this very life's tomorrow being glorious as compared to yesterday's standard. This defines in essence the success of capitalism.<sup>247</sup>

THE BELIEVE SYSTEM WORKS and is made to work, on the individual level, it seems to re-enforce an addictive aptitude to cocoon within the individual, and restrained clusters of individuals, a retreat into illusion.

The emotional perception of the theories is painstakingly propagated, suggesting the logic of modern day's economics should

<sup>244</sup> Even Nobel might be surprised how things evolved in his favourite concept of economical mechanics.

<sup>245</sup> Karl Polanyi. *La Grande Transformation : Aux origines politiques et économiques de notre temps*. Editions Gallimard, 2009. ISBN 2070124746. Economics of a different kind

<sup>246</sup> Quality of desire, the quality of the future, as a prospect to subscribe to.

<sup>247</sup> Today's dominant economics are copycats, with disregard for myopic differences across insignificant break-lines, solely focussing on the symbiotic s of economic theory worldwide.

be understandable, non-futile, meant to meet social well-being, inspiring individual gain, to advance society, carrying the dynamics to ever better, the suggestion the model is scalable to infinity and beyond, that there are no limits or confinement. The suggestion of orphaned efficiency, instilling fear,<sup>248</sup> the repeated good-will as to the attendance to the needs of Populus, the promotion of belief in better for the most<sup>249</sup> keeps the religion of capitalism floating.

TO FACULTAS, THE GAINS are real. Today, maybe not tomorrow, but that dire not, potential as defined earlier on is questionably limited within the same Facultas groups.

CONSUMERISM, CAPITALISM, neo-liberalism<sup>250</sup>, globalisation,<sup>251</sup> unavoidably infringe on everything else. The mere clutter is an ocean, it's waves eating the sandy beaches left for now to better than esoteric logic. Below the going theoretics of economy there can be many sub-layers, merging perfectly, capitalism or communism, a little democracy, or Islam in the mix, going economics theories engulfs it all, the theory, the belief promotion of each on his terms getting to excess consumption, scaled to elephant size living, floats. Whether it stands the test of larger scale reality<sup>252</sup> is sorrow for tomorrow, rather new opportunities of patching, the green in capitalism.

The economics theories of the last hundred something years,<sup>253</sup> are, and are not about to go away, with disregard of present consequences the over-reaching prophecy of life and how to live in society. Psychology meeting sociology meeting economics theories of subscription capitalism. The world lives it one episode at a time.

TO GET BACK TO THE ACCUSATION of theoretical economics not responding to a drive for better quality of desire. If there is one single underpinning to impeding the quality of desire of humanity confounded, including democracy, human rights, individual instinct and psychology, method and policies, war, excepting maybe and ultimately closely related, population issues, it is the bodies within Facultas that churn out the economic policies of mandatory, economic theory infringing on everything else.

AS FOR THE IRRESPONSIBILITY of economics theories to empirical results, one only has to look at accountability systemics, the methods in general, the institutions, the individuals involved in the macro book-keeping of the system.

That is a myopic particular to be mentioned, the system measuring ambitions are power measurements in ambition, the monetising is a virtual mock-up, part of public communications strategy.

Quantifying our economies on a global and even national scale is like hunting a moving target, it is systemically impossible.<sup>254</sup>

Insiders of the power world evidently have absorbed the conclusion, what they choose to do with it is the question rather. It is a waste of time to accuse whether the tweaking of numbers into gross

<sup>248</sup> Most abused term, designing efficiency in the optic of to whom, to what, are not questionable. Efficiency always means as out of the point of view of the elites.

<sup>249</sup> The convenience of interweaving democracy as a mention is used here.

<sup>250</sup> In the Milton Friedman sense.

<sup>251</sup> In its conventional meaning, the replacement theory for colonialism.

<sup>252</sup> Thus the float and sink analogy at the start of the chapter.

<sup>253</sup> one can say economics took over the dominance of religions promoting the afterlife promise, replacing the promise with a more tempting one, to the human psyche, of THE AFTERLIFE NOW message.

<sup>254</sup> This is an exhaustively to be addressed argument, examples the size of the economy. The examples abound in such a overpowering way the ignoring them is absurdity illustrated candidate for later generations.



lies is intentional, it certainly is both, intentional and resulting out of in-comprehension of larger reality. That second factor might be the worst as to any future scenario.

Reduced to virtual and delusional numbers,<sup>255</sup> the promise of wealth and poverty as output, the reduction of Populus social organising to Facultas greed is magically un-accounted for in the real sense of analytical and statistical inquiry, and in the follow up of interpreting that data. Say trade balances, the relationships between central banks and the rest of the finance world, the stock market, they put Houdini<sup>256</sup> to shame.

The flawed accountability, numbers supposedly defining human interaction, the actual context of societies, the accountability of the digital numbers being a joke, hides the ignominy of the greater part of economical theory, the self-serving micro-worlds of elite economists.

THERE ARE OF COURSE SINCERE EFFORTS in research, in accounting in numbers of what is human intercourse, the resulting modelling of alternative concepts of resource distribution are proposed exceptionally. These efforts are laudable, they are also completely denied by the main-stream. The believe system of today, the worst culprit in keeping up with persistent demolition of natural resource reserves, pollution, climate change, Populus in the moulding, in short, all the elements of venomous inconsideration, they are to be found in the physical world output of what is now ruled by economics.

ECONOMIC THEORIES are out of proportion to significance to the future, they should be just one more way of keeping tab on larger social organising, become a sincere accountability of comforts, a reference to individual autonomy, a tool to further development potential, the permeation of potential, the benefit to the COMMONER denominator of human being, the allowance for personal pursuit. A general theory of proceeding.

There is a sincere usefulness in that. Being one more tool, not permanently adjusted to Facultas exclusiveness, but the propagation of potential, a tab keeper on more aspects of exchanges.

What economics means today, is it proportioning the mortar of the cathedral built on democracy, capitalism, social constructs of the past, linearity of historic promise<sup>257</sup>. Economics as now do not make sense, not the theoretics, neither the consequential translation to output into debilitating the sum of everything. The underlying concepts of growth, infinite resources, the exclusive believe in human prowess, the propagation of Bulk numbers, the denial of noise<sup>258</sup>, it is all best condensed and anchored within the frameworks of theoretical economics, the biblical forecasts of it's prophets.

THE SWEEP...

<sup>255</sup> The digitalising of accounting, has facilitated the confusing of data opacity to the public, an issue of hiding in plain sight.

<sup>256</sup> Master magician.

<sup>257</sup> Addressed later.

<sup>258</sup> Most literally, ask the Chinese main-street.

Structural flaws in our models of society,  
 economics as a reference to other theorems,  
 it's dominance,  
 the permeability of anything else  
 as to it's influence.

WE WERE THERE<sup>259</sup>, locally, historically, the First World War, as a good example, showed us some of the tactics and consequences of what is a reference to today's abuses.

For one, the first world war, now a century ago, was about carving up the riches of the newly discovered overseas territories of some empire ambition-ed nation-states with disregard to logic, at enormous consequence to Bulk humanity<sup>260</sup>. Minority interests, and probably minority fears for loss of status and power, caused great, long-lasting consequences.

By capitalising on the future of next generations, planet-wide, for having profiting refer to a minority fraction of the world population, economics are underwriting an analogy of major scale to above.

COME MARX<sup>261</sup>, COME RICARDO<sup>262</sup>...

To build an understanding on the text in the previous sections, as to unifying economic theories of sorts, generally seen as starkly opposite, it is traditionally important to deconstruct the individual human into unit of productivity and subject to consumption. It is not so that the proportion between both within context confined and larger environments, from within defined entities, and cross entities is expressible in fixed comparisons or worse by excluding a second.

Adam Smith, in *The Wealth of Nations*<sup>263</sup>, halfway the 18th century, did not differentiate between the consumer and the worker. The subject of producing and consuming was the same individual. By throttling the consumption to as low as possible, and to maximise the production of the identical individual the concept of wealth was simply defined.

Wealth being the overflow of goods to the out of count elite, originating outside the context, only including it's latter evolution modern forms of capitalists within the context of the theory, thus forecasting future crisis, the initial postulation was granted. Sort of Monopoly game-wise, the chips being distributed at the start of the game, most similar to the attribution of power was institutionalised in Western Europe to central governance<sup>264</sup> then opening up a situation of systematically acting as a sump-pump bigger as the local socially riddled economics of subsistence. Economies start with these sorts of propositions, the acceptance of a general deal, only then accounting<sup>265</sup> tends to kick in. In the wider sense, the Eco-system might be considered out of the initial proposition, it being proprietised by one of the parties of human participants<sup>266</sup>.

<sup>259</sup> Cherry-picking, human history abounds of the relationship of wealth to power.

<sup>260</sup> E. J. Hobsbawm. *The age of empire, 1875-1914*. Vintage, New York, 1989. ISBN 0679721754. part of trilogy, revolution-capital-empire, the nineteenth century by a Marxist historian

<sup>261</sup> Wikipedia. Karl marx, 2013. URL [http://en.wikipedia.org/w/index.php?title=Karl\\_Marx&oldid=564724078](http://en.wikipedia.org/w/index.php?title=Karl_Marx&oldid=564724078). [Two questions to Karl, is proletariat according to Populus in the long run, is the linearity of history questionable, on a basis of say a thousand years rather?]

<sup>262</sup> Wikipedia. David Ricardo, 2013. URL [http://en.wikipedia.org/w/index.php?title=David\\_Ricardo&oldid=565243694](http://en.wikipedia.org/w/index.php?title=David_Ricardo&oldid=565243694). [Political economist, contemporary of Thomas Malthus, Adam Smith, and John Stuart Mill]

<sup>263</sup> Adam Smith. *AN INQUIRY INTO THE NATURE AND CAUSES OF THE WEALTH OF NATIONS*. W. Strahan and T. Cadell, London, First published in 1776. An Inquiry into the Nature and Causes of the Wealth of Nations by Adam Smith is a publication of The Electronic Classics Series. This Portable Document file is furnished free and without any charge of any kind

<sup>264</sup> Francis Fukuyama. *The origins of political order : from prehuman times to the French Revolution*. Profile books, London, 2011. ISBN 9781846682568. Conventional, restricted logic, the bend, courtesan of the establishment

<sup>265</sup> not necessarily accountability.

<sup>266</sup> Evidently Facultas.

THE DEFINITION OF WEALTH created another minor complexity, even in the simplified context of the eighteenth century. Wealth had to be recycled outside the borders of the equation, in Smith's case England, the binary relationship between proletariat and the class of ownership did not scale well. The surpluses, thus wealth needed to be sold, the only use of economics as in system, being the distinction between producer-consumer worker-bees and the elites. Thus: The Wealth of Nations of elites.

Britain wound up with a two hundred year imperial reign by English elites, a middle class of administrators, customers and resources abroad. Times go by and, this brutal simplification<sup>267</sup> uttered, fast forward to the liberal policies of today. Markets need dynamics and rules, both declared by the tangled elites, having the rest of the world subject. A dynamic of the consumption-production cycle, and as importantly, a imbalance between the worth in for goods as to workers out. Economics systems need a head start of distributing resources and imposing algorithms of mine-dine before the general BELIEVE system can kicks in. The constant improvisations can be explained by the life-cycle of the theory being usurped by reality.

The appearance of financial capitalism, and the helping presence of representative democracy<sup>268</sup> could be considered the near end of lifecycle indicators of the theory of capitalism in practice, and more importantly in utility.<sup>269</sup> Since theoretical economics disregards the importance of the longer term, or interprets it as less then a generation at best, since it applies highly selective statistics, and on, the prediction is a catch. The morphing of theoretical economics will be endless rather then even predict the end of career of a phantom as capitalism.

Too big to fail, austerity, both, are indicators of usurpation of value to value attributed. The discrepancy between values and what they are represented with, if represented at all is surreal. A different breed of accounting needs reassessment of the context, putting into the equation the Eco-system, putting derivatives against solutions, an extended timeline, Populus integration into the ledgers.

Solid masters of public communication and ethical individuals as Mark Blyth<sup>270</sup>, are of course right when they rouse against austerity, but the truth goes deeper. It is not within the scope of this short paper to go in-depth into prospective solutioning beyond the insistence on systemic change.

Point made is that the underlying ledger methods of worldwide economics is wrong, the problem is escalation, because accelerating global interference of transactional humanity, matters become more apparent.

IF BULK HUMANITY is unhappy, on a local scale, to a certain extend, that can be measured, countered probably. Disruptions of the sort, 2012 and 2013 was rife with examples, can be countered

<sup>267</sup> It can only be bettered by presenting economics as science, being the abomination of logic it represents.

<sup>268</sup> John Keane. *The life and death of democracy*. Simon & Schuster, London New York, 2009. ISBN 9781416526063. Exhaustive, which in the case is not bad, no mention though of democracy in the context of dominant theoretical thinking, as related to our economies. That in the light of perspective is a serious flaw. Democracy as a concept might have become an excuse for liberal economics

<sup>269</sup> Economical theories, and their output should be just that, tools to social organising

<sup>270</sup> Mark Blyth. *Great Transformations: Economic Ideas and Institutional Change in the Twentieth Century*. Cambridge University Press, 2002. ISBN 0521010527. The importance of global commerce in reality

with more of the same. What matters is that if potential cannot propagate, then whatever the meddling with the problem will escalate reducing the position of dominance of both Bulk and Potential within the equation of reality. With respect to the quality of life we humans confounded aspire to, that is an undesirable long term outcome to anyone, not subject to human-centric visions of relative wealth. If we can grasp the luxury to doom extension of above dynamics, then the need to adjust the systemics should be comprehensible.<sup>271</sup>

BACK TO THE INTRINSICACIES, the improvising of a linear thought rather than seeing a cyclical process, complex today, as compared to simple to the end of the 18th century, brought the world to today's realities of social organisation. Containing all the elements of consequence. Imbalance as a need to multiply transactions, disruption at the consecutive collapses of yet another market-production cycle of win loose, policies to real world undesirables, and folkloric political dissertation to the masses.

The cumulative wealth shifting to a smaller elite, the mutation of most of the world population from producers to their local communities, to globally undistinguished consumers and producers, buffered, contained, disconnected from any self-respect as far as production is concerned, are now completely vulnerable to systemic dominance, prisoners of monopolised corporate-public overview, being completely ignorant concerning the dynamics of the system, well informed on the irrelevant PROGRESS of the world of choice to the elites.

THE SHIFT TO FINANCIAL MECHANICS from industry as a motor, merits another first mention. Highly risky hocus pocus, since ultimately financial capitalism leverages real resources, the on-going consumption, the geographical distribution of everything is now scalable. In case, human energy expenditure, hard assets, services, by increasingly problematic processes of laundering and skimming<sup>272</sup> is in one word, escalation.

POTENTIAL ASSETS ARE institutionalised, their quantification is hidden from the public. As to conserve a permanent status, a life of their own, internal tabs, rather than diligence to outside Populus, little questioning complicity within the elites. You, the aspiring individual from the outside, are either bought or discarded on any level according to the needs of the system. For those, either one has a job, or is not desirable. Work at best means pay, individual cocooning in consumption, or if any activity of merit is involved, the individual is out of loop.

THE FINITE RESOURCE DILEMMA, the residual waste and pollution dilemma, the necessary military, police and intelligence element in adjusting economic tab keeping<sup>273</sup>

<sup>271</sup> In the further reading list, the part of the biography not explicitly referenced in the paper there is numerous mentions of philosophy and formal economic theory that mention more detailedly, aspects of the picture depicted above.

<sup>272</sup> The worst cases of implementation simply concern the highest transaction volume domains and activities.

<sup>273</sup> Power is not subject to be monetised publicly.

Military might, is thus a necessary gatekeeper, a prime imperialistic ambitions tool, in trade-of situations involving increasingly soft borders of trade and bigger differences between humanities. The imbalance between local solutions and transgressing borders, global interference, appropriated benefits to small minorities ignored of scrutiny, backed up by military menace.<sup>274</sup>

The imposition credible menace of military intervention sustains US imperialism, economics of greed.

Militarism and Imperialism are directly connected to the individual concept of exclusiveness, a superstructure to it, a world concept of we and the other, as in we the Chinese, the Russians, Western Europe, and of course the US. It is a primitive extension of clan structure. If stuck within credibility, these entities are worse because they scale the output of noise. This argument is easily sided. The relationships between ambition are build on one another in such hazardous way that in case of contradiction only, positions are re-shifted, that happens increasingly in a shrinking, overloaded world.

Populus is concerned, though in the least interesting way, subjected to the undesirable consequences of it all. They are the part of tax-payers, foot soldiers who keep the system primed. Great effort is put into the emotionally laden Nation loyalty, patriotism, security, homeland, concept propagation.

The opportunistic logic behind imperialism, of course is Facultas gain, the feeding into the loop of profit in the proper ranks, in the short term. The war industry in any sense is an agent to current reality as is, economics and the accountability of economics, would be irrelevant if not studded by military menace and might in it's own right.

Economics of greed, imperialism of resources, is inextricable from military might. No military menace, no nations then. Corporations, by themselves having the advantage of being stateless, have well understood that not having the imposition of physical might<sup>275</sup> and menace to their disposition of tools is death zone tactics. Hence the privatising of wars, the infiltration of the public administrators, by definition privatising the ownership of the wars. If there is one lab scale experiment in this twenty-first century of how imperialism evolves it is the nation state of the Northern Americas, the US.<sup>276</sup>

THE CONCLUSION IS BASIC, capitalism, what would Marx's theories have meant without a defining of the work force as a driver of history, growth, now has become exempt of meaning. Economics theories as they go are the first real global phenomenon of consent, the consumption promise holds the Masses in contention, the gains keep the system alive to the elites.

In the end most economics of today are from the concept on, gross, to most of the world population, it is not to be made sustainable, by it's own contraptions, thus eats away at the in-heritage of next generations, denies any consideration for the third reality,

<sup>274</sup> Bill Gates fortune, based on proprietary rights to sweaty software, can be said to have grown according to the military imposition of US dominance in the worlds of Africa and Asia. There is many more facets to the Gates imperium, this is one.

<sup>275</sup> Whether police or military, this is a merging issue of convenience.

<sup>276</sup> This might be contrary to the viewpoint of public intellectual Steven Pinker, who does not see structural violence increasing maybe due to narrowing the definition of violence to the point of no structural violence included.

the Eco-system, having direction of itself. Potential, the perpetrator, top down, abusing the weaknesses of individual instinct is cannibalising the globe.

We live now live in this finite biosphere, expansion and compression within is dominantly imposed by human interference. Inclusiveness, sustainability, goes against all of above concepts of economics, social order and the core of it's logic is definitely not part of the human sub-conscience. Now that might be the reason for corrective theoretics in the first place, the failure of instinct when it comes to oversight of any order. We humans do not seem to grasp emotionally the "luxury" circumstance, the anomaly in history that presents tools and technology by coincidence and in a concentration of the immediate. Let it be in-comprehended, but a stage is set to premiere to steering of the long-term, whether we want it or not, no choice is going to be a definite choice of regress of all kinds. Sustainable inclusiveness thresholds are probably crossed in occasions, choices already influence outcome unequivocally. Science, not science interpreted by politics, corporate statistics, can vouch for the amplitude of human interference, quantify of yet.<sup>277</sup>

To use the daily to illustrate history since the second half of the 19th century. The new tools of communication, science, often traps of hazard, are put to the aberrant use of visionless recycling of ideas not questioning but imposing answers of flawed logic, critical use of common sense and science would break confinement, taking advantage of the hazard of history, the luxury of the moment presently at our human species, grasp.

Above constats are consequently neglected, and giving in to the preference for the immediate quest for gain is norm. A measure of desperation. The realisation that the only power that lasts is the constant affirmation of the same contradictions, the world of humans will persist in growing out of it's sphere. Is it not for reality kicking in, most would not notice.<sup>278</sup>. The supposition that in a next cycle, after a next build-up of a qualitatively lesser sphere of living, in the aftermath of some sort of containment strategy, again the same concepts of indefinite growth for some sub-group of humanity, will be applied is a probable proposition. The next crash then is a given. As this peaks, a long regress is foreseeable.

DOES IT MATTER TO CONCEPTUALISE an economical theory, to simplify the relationship of equity between multiplied subjects and transactions by monetising social content. Should we not first move the parameters, the goals to which the definition should build?

The pre-concepts of democracy, economy, jobs, employment, the correlation between the military and world-economy, so thoroughly misunderstood, should they not be questioned, redefined in the public domain, be it they are of interest.

Is it not time to question what is the luxury of want, and how we are to apply quality of logic to our future? How to talk to an interlocutor on economics, the verbosity of it, the basic layer, being

<sup>277</sup> Evidently climate change is the eye-catcher.

<sup>278</sup> climate change, demographic issues of migration and on.

terribly in-explicate by design purpose makes any conversation senseless.<sup>279</sup>

TO HAVE A LAUGH, OUR GOOD man and philosopher Slavoj Zizek<sup>280</sup>, a master of words and thought, as compared to a chess player, changing the position of the pieces and the distribution of the checkered squares on the board, on occasion, let's have him as an analogy to the biblical confusion of economic theory. The fun dialectic game Zizek plays to a well cultured intellectual tea-house, the approach to theoretical economics, should it be similar?

To clarify the point, the practicality of conceptual thinking with some form of insulation in time and territory might not much longer be available. The ever presence of enemy circumstance being always. Confined to urgency and left without the luxuries of escape, the present necessities draining all of the energy input and more, what is there to become but regression in quality of life, immediate problem solving now the only choice. From intensive agriculture to subsistence farming, it all is present.

To take on the thread, focussing on the minor issue of economics, conceptualising might not even be possible in the short run. The definition of a brute force attack, trying ANYTHING within the possible that might work at once, that's what might be left. The general direction of our human interference with the world in economics, then defines no further then survival. Humanity is close of yet.

TO REFOCUS on the practical, economic thinking is based in our society on flawed accounting for one. In that way quantifying the whole mesh of interrelations within society, and on some levels the world becomes impossible. To mention again military interference is economics of the first order,<sup>281</sup> to come to matters let us take the example of the contemporary United States potential bubble.

WHETHER THE UNITED States elites, quantify in dollars the sum of most value in the world is not relevant. The matter is whether the US is accepted to do so. By consuming disproportionately as a country, by championing pollution<sup>282</sup>, the totality of the globe is affected. That requires accountability obligations. Western Europe partners, when they blair about phone tapping, should be ready to assert world accountability on all issues, not trivial whining.

In correlation to it's population, the US should be rated, let us see, in economical, post-modern times terminology without any a's. The US might be lower on the scale of approval and that on there own terms, as say Greece, Spain and Afghanistan.<sup>283</sup> Now what keeps exposing real data from happening?

ANOTHER ENTWINEMENT EXAMPLE of confused arithmetics is Chinese investment on the ledger side of the United States, the Chinese party elites owning a considerable proportion of the Nation

<sup>279</sup> Confusion of language to the extreme. The most averse dichotomy of no relevancy being the capitalism to communism conversation.

<sup>280</sup>

<sup>281</sup> Or at wish, economics being a power game.

<sup>282</sup> The US since shortly is no longer the principal polluter in some ways of estimating the issue, the pattern they imposed to get to these excesses is still copy paste valid, hence China. After a decade of intensified fracking, the US then might reclaim it's rightful place as super polluter.

<sup>283</sup> Unfair an assessment, since the US is a direct perpetrator to the "unlucky" situation of most of the territory worldwide, humanity roams on.

US, if you prefer of the depth the US elites and there connected minor elitist bubbles elsewhere. Chinese party bosses will not ask for reimbursement evidently, when things do not go their way, say in defining their position in world dominance interests. It would indeed be highly absurd to be payed in dollars of no value. The dollar itself the suspender belt of the value attached to Chinese participation.<sup>284</sup> So in the meantime, the Chinese<sup>285</sup> shift to keeping tabs on the side, as in their relationships with lesser participants. Basing interchanges on their own currency, the one they can tweak more independently, the Renminbi. It is always better to cook the books by implementing one's own digitiser.

The Chinese write their own letters of credit, unaccounted for by US controlled banking, they yes, rate their own status and power. This recurrence to polarity is one more illustration of the virtuality of accounting. What else is left. The polite economics as to settling dispute from nation state twentieth century times is no longer credible to the potential bubbles themselves, they will recur to hard asset wars, or get to a global understanding. It explains partly the divergence of public believes and insider knowledge, there are collisions between elite bubbles, but not to the extend of dividing the world on principle between spheres.

So acting out militarily, there will be more of it, gradually, knowing well that reality based politics of power, in this case keeping records of what is whom's requires brute force tools menace, and practice. The evident economical prediction is drone use. The technology of the drone is no match for physics or genetics research. Any entity of real power, questionable potential, since so little of it is needed, will start interacting of it's own. An escalation of the sort, comparable as France giving up Haiti to marooned Africans, for reason of . . . mosquitos. Thinking the possible evolutionary loop through, there will be ever less protection from hazard to Populus clusters away from elite squatting. Not the United States, nor Pakistan will venture as a first to deploy drones to elite communities, but spray nuisance Populus as a first. That far goes economics.

Will the Chinese exhaustively try as a nation where a proportionately small elite is in control to influence the global power play, to entertain relationships and exchanges with corporations, any player of real consistency, including nation-states? They do. Is there anything new, not readily. So similar a proposition as anything before in our world, the United States, China, Russia working the niche of energy, the dependency of Western Europe, similarities exceeding by far any meaningful difference in policy. Styles, catering to the same functionality, imperial, short term blobs of the similar elites, highly permeable, gambling different portions of the global blob of human bulk. The common Chinese suffocating in the gases of pollution, the world consumer drowning into obesity and ignorance, China's elites only try to be helpful. They did not invent the remedy.

<sup>284</sup> Hard example of what bootstrapping means.

<sup>285</sup> The Chinese elites, the party heads, the partly generational patrimonial frame. The business and interest tied caste of privilege.



ABOVE WAS JUST touched upon as an example of the complexity of interaction caused by such bended economical logic. How do we keep record, is there one master ledger, or does the world go by on erratic annotations. Potential prefers the latter. The exchanges being everything, from emotionally controlled proprietary feelings of well-being to territorial, religious and cultural identities, ... by quantifying all of these in money, one of the players self-imposing<sup>286</sup> to do the reckoning. Ever worse, closer to no accountability at all, the wording and the numbers are joggled, absurdity comes close.

<sup>286</sup> Potsdam, the Gold Standard

HOW NOW TO QUANTIFY phenomena as pollution that are not confined behind territorial borders of nation-states. Clean air certificates any-one, to be traded on the stage of the exchange theatre, to be symbolised and virtualised, and of course reckoned away at convenience? Virtualising, bad economics being the same, is it not to be expected that reality might assert some adjustments? Reality does.

When the record keeping is wilful incongruity, when there is no effort in arraigning absurdity, a virtual economy of currency, exchange, resources un-quantified, the harder reality can interfere.

The believe of the players to deny the ludicrous tab keeping to which they are all guilty, makes reality crack. It could be suggested that the break-line might be a horizontal one, the oppressive reality for most of the upcoming ten billion people, them not having the necessity for record keeping contrary to the have all's, to stare at a zero asset sheet.

What now will be the tab-keeping worth to the interlocutors, if not shifting assets back to the have nots'. The elites will be forced to procure protection, securing resources of basic need, implement ways of exchange, all the issues of history revisited. The system might grind to a stand-still if the dynamics do not act any longer between the major number of participants on the planet and the few. Then there is the median solution of another cycle, that's how the global system works or does not.

ABOVE ARE NOT FORECASTS, just some suggestive trends to be seen. The chaotic nature of today's arrangements whether it be economics or politics, internal or other, the structural and process-al brouhaha make chaotic implosions highly predictable.

To cite the wolf in his sheep-clothes, the United Nations.

The wonder of economic growth implodes on the impact of pollution, financed by clean air.<sup>287</sup>

GETTING TO THE UNDERSTANDING of democracy at hoc, as seen, as expedited today, it must now be understandable that democracy 169 is a far second to economic theories, the subjugate translator of neocapitalism in overt communication.

<sup>287</sup> United Nations Environment Programme. Climate and clean air coalition to reduce short-lived climate pollutants. URL <http://www.unep.org/ccac/Publications/tabid/101654/Default.aspx>. Publications on short lived pollutants in the air

MORE ON MACRO ACCOUNTING and monetary policies,

A most basic essential of economy is ignored, quantifying transactions, quantifying resources, quantifying as in reasonably measure wealth, growth, the comparison of those relationships on a quantitative level. The world has multiple currencies, not linked in a sensible way, deficits and trade surpluses cannot accurately be measured, resources less so, the definition of value, cost, growth, efficiency is not accounted for. Since quantifying in itself with regard to the complex interacting of man is simplification, adding a second layer of explanatory incomprehension is criminal.

A situation of absurdity, well understood and exploited by the elites, adding apples to pears, unable to account for what is uniquely our assets, of all of humanity plus the Eco-system.

ONE MORE EXAMPLE IN THE MAINSTREAM news can be found here.<sup>288</sup>

“China and Brazil to convert part of reserves into Chinese currency.”

The absurd situation of deciding to run different tools of measurement, different currencies, and different ledger systems against each other, amounts to conceding there is no such thing as accountability, different power centres subscribing to different accounting realities, their own, with just enough regards as to stay credible to the rest of the world.

Now let alone humanity deciding to exhaust rather than live within the eco-system, by ways of economics, quantified transactions to a plain implosion. Ignoring some pointers to historical and local distinct alternatives such as suggested in the paper<sup>289</sup>, then at least, quantifying our transactions would be a good start to scientification of the alchemy of theoretical and actual economics.

THE WORLD OF ECONOMICS, neoliberalism, democracy in the mix, openly talks about creating wealth, as there is no trade-off. Plumber-talk, piping and tightening, leaks, booms and busts, economics decoupled from social issues, debt<sup>290</sup> and enslavement, virtual money, excesses of accountability on all sides is the norm. We juggle human misery, we play the future of our children, the cheap casino way, anything making money is a job, anything useful doesn't pay. our history of modern economics and society as a whole is not mined for relevant data, desire is the length of the next consumer moment, the next breath of crack capitalism<sup>291</sup>.

No accounting, no real data, thus no models based on science, no science of economics possible, economics being entertainment, an ongoing circus, the foundation of economics strapped to bits and parts of the same body, no grounding whatsoever. This has been and is the method, confusion as to the public, and plumbing, to faucets spilling real profits, the ones that buy lifestyles, to hose the elites. The potential bubble, well aware of this, itchy only as to how long this can last, till the end of the individual's life, his personal egoistic lifetime. Evidencing again the question of the absolute raw potential of humanity as a whole.

AS GOOD AS ANYWHERE else in these notes, economics theories should be reassessed with regard to the larger social reality of society, quality of life, the larger majority of humans. Narrow monetary

<sup>288</sup> This the reference to the original source [http://www.bbc.co.uk/news/world/latin\\_america/](http://www.bbc.co.uk/news/world/latin_america/), the BBC news website, on the 27th of March 2013.

<sup>289</sup> <http://www.yesmagazine.org/blogs/david-korten/a-plea-for-rio-20-dont-commodify-nature> here

<sup>290</sup> David Graeber. *Debt : the first 5,000 years*. Melville House, New York, 2012. ISBN 9781612191812. Putting the anthropology in debt, the sociological in economics

<sup>291</sup> John Holloway. *Crack capitalism*. Pluto Press Distributed in the United States of America exclusively by Palgrave Macmillan, London New York New York, 2010. ISBN 9780745330082

transactions, profit rather than value, efficiency in mathematical profit oriented calculus will not do. In a sense, economy in its focus cannot bypass the texture of society as a whole, it is an integrator, ... or a prostitute.

UNDERLYING ANY THEORETICAL economics reasonings are the instincts of human perception, the emotional feelings of ambition, and betterment of the individual. The individual then seems to be willing to sacrifice to the need to belong, to the group, the emotion of being an outcast for whatever reason meaning punishment. On this level psychology and sociology, then economy, at most a limited form of social organising, seem to come together, so the tolerance for abuse by symbolic concepts as democracy shows to be endless.

The patterns of thinking we apply in our theoretical economy theory of choice, the monetising of social transactions is definitely ill adapted to larger reality, is cause for concern, adds confusion, paralyses the individual, the group. The motifs for change, the quest for a different approach is rendering to the obvious.

The majority of the people just want guidance of any kind, they will trade one erroneous line of thought for another on end, the rational of today's situation of planetary issues is totally incomprehensible to most. There is no personal reward to the recognition, the punishment is not directly felt. Rational explanation, emotions of belonging, if not a recurrence to religion, an external omnipotent god named capitalism promoting consumerism still stands.

#### SOME OPINIONS,

Noam Chomsky says it the Chomsky

matter-of-factly way, regarding consumerism and job realities,

I think decisions should be made in an entirely different manner for entirely different ends. Should producing more goods and consuming more goods be the highest value in life? That's not obvious, by any means. Living decent lives, in an environment that provides for people's essential needs, offers them opportunities to become creative, active, to work together in solidarity, [and lead] more happy, creative lives. That's a more important goal, I think.

on the al Fin<sup>292</sup> web page regarding quantification uses this wording,

Modern government economic policies from the US to Europe to Australia, are built upon tens or hundreds of trillions of imaginary capital and wealth which does not actually exist in the real world. This "phantom wealth" resides mainly within the imagination. It is an article of faith and economic belief systems.

Whether there is a catastrophic and bloody economic collapse depends largely upon the psychology of the herd – and what it might take to collapse the belief system and set off a stampede.

The combination of exponentially growing debt with an ongoing demographic collapse of core populations, casts ominous spells over the futures of most of the

<sup>292</sup> Staff. Al fin, 2012d. URL <http://alfin2100.blogspot.com/>. Controversial, instructive, relevant issues, whatever the stance

nations of the developed world. There is still time to change course and correct past mistakes – but there is no political will to do so. And there is not enough “grit” in most modern populations to turn toward sustainable demographic and fiscal policies, even if a few politicians at the top had the backbone to promote such changes in policy.

THE CROSS-REFERENCING ABOUNDS in this chapter, the context of economics simply is permeating all of society.

WITH REGARD TO EFFICIENCY and individual autonomy,

With regard to individual well-being, credit should be given to Theodore Kaczynski<sup>293</sup>, in pointing to the disconnect between the individual sense of satisfaction, as a result of accomplishment by effort, “meaningful” work, ditto Roberto Mangabeira Unger<sup>294</sup> “...no man should do the work a machine can do”, that a sense of empowerment is needed to the individual.

GENERATIONAL THINKING by emotional engagement and society’s altruism is another one that comes to mind with regard to defining efficiency in production, outcome, the meaning of economics, in the ongoing discourse of political economics and theoretical stances. Efficiency as publicly seen means just a tool to greed.

David Graeber<sup>295</sup>, for the better, among other issues, in: *Debt, The First Five-Thousand Years* expresses strongly the correlation between economics and social values. This hints to another broader context economics should be concerned with. This identically could redirect the botched meaning of “efficiency” to having real meaning.

ON CREATIVITY,

The politics of economics should also largely favour creativity, thus loose, small individual companies and freely organised clusters along little structured lines of creative local entities instead of prompting heavy handed stratified giants built on repetitive accumulation, volume of production, finance, speculative, political influencing to institutionalise “too big to fail” a system of inferior intelligence and potential as compared to power. These procedural, nowhere defined practicalities of achievement should be addressed in a highly opportunistic way, the linear historical proposition of human development and betterment should be abandoned. Experimenting would be the norm.

ON PUBLIC COMMUNICATION OF economic understanding,

Since economics, as a placeholder in the media and politics is of such predominance, the confusion it willingly proportions to the Populus sphere, the incredulous bent logic of plumber language should be nixed. Misinformation thus incomprehension is a major impediment to extending the Potential to Bulk eco-sphere of mankind, by propagating knowledgeable emotions of value to Bulk humanity, the chances to total potential augment and the modulation of Bulk humanity’s obsolescence,

<sup>293</sup> Wikipedia. Ted Kaczynski, 2013. URL [http://en.wikipedia.org/w/index.php?title=Ted\\_Kaczynski&oldid=569295517](http://en.wikipedia.org/w/index.php?title=Ted_Kaczynski&oldid=569295517). Individual autonomy

<sup>294</sup> Roberto Mangabeira Unger. *The religion of the future*. Not yet published as of July 2013., 2013

<sup>295</sup> David Graeber. *Debt : the first 5,000 years*. Melville House, New York, 2012. ISBN 9781612191812. Putting the anthropology in debt, the sociological in economics

and capacity to reform, would favourably change within the equation. Not only is economic theory flawed in context, it is not comprehensible within its own reductionist parameters.

In regard to this, the bell and the applauding the opening stock exchange on cable channels, the silliness of it, will go into long-term history annotations. A moment of daily ridicule.

Quantifying has a few rules, in economic theory this brings on a few comprehensive problems, record keeping is done by the interested, the application of a world standard of measure is non-existent, not desirable, confusion must reign, to add spice to the matter in the early forty's of the twentieth century, then already, Adolph Hitler knew, and expressed in intimate circles the conformist capitalist take.<sup>296</sup> Again, apart from Adolph Hitler's meme, admire the virulent cynicism of understanding leading to repeating, say Greece and EU policies.

ADOLPH HITLER'S thoughts on the monetary policies of then and now, nothing changed much.

Frederick the Great, already, had gradually withdrawn his devaluated thalers from circulation, and had thus re-established the value of his currency.

All these things are simple and natural. The only thing is, one mustn't let the (left-out) stick his nose in. The basis of (left-out) commercial policy is to make matters incomprehensible for a normal brain. People go into ecstasies of confidence before the science of the great economists. Anyone who doesn't understand is taxed with ignorance! At bottom, the only object of all these notions is to throw everything into confusion.

The very simple ideas that happen to be mine have nowadays penetrated into the flesh and blood of millions. Only the professors don't understand that the value of money depends on the goods behind that money.

One day I received some workers in the great hall at Obersalzberg, to give them an informal lecture on money. The good chaps understood me very well, and rewarded me with a storm of applause.

To give people money is solely a problem of making paper. The whole question is to know whether the workers are producing goods to match the paper that's made. If work does not increase, so that production remains at the same level, the extra money they get won't enable them to buy more things than they bought before with less money.

Obviously, that theory couldn't have provided the material for a learned dissertation. For a distinguished economist, the thing is, no matter what you're talking about, to pour out ideas in complicated meanderings and to use terms of Sibylline incomprehensibility.

TO MAKE IT A TRUISM, by measuring temperature in degrees Fahrenheit and otherwise Celsius, then correlating both Fahrenheit and Celsius in a fixed way to the other, we can now measure. Not so in economics. Currencies float, words will be the connectors ultimately.

<sup>296</sup> Hitler. *HITLER'S TABLE TALK*. Enigma Books, 1944. URL [http://www.archive.org/stream/HitlersTableTalk/HitlersTableTalk\\_djvu.txt](http://www.archive.org/stream/HitlersTableTalk/HitlersTableTalk_djvu.txt). This text in its whole is a transcript, it can be attributed to Hitler. Hitler's quote: I think there's still petroleum in thousands of places. As for coal, we know we're reducing the natural reserves, and that in so doing we are creating gaps in the sub-soil. But as for petroleum, it may be that the lakes from which we are drawing are constantly renewed from invisible reservoirs

Of course, there is more than quantifying to economics, but then, ask any shopkeeper in his right mind, inventorying his stock, what if he trades volume for weight, builds “floating” relationships between them by different un-correlated units, adds centimetres to inches, make them dependent variables of each other, then have them posted in the same column of different ledgers. Is it not some wizardry of brains on crack? No it is theoretical economics.

#### ON JOBS,

See the chapter on jobs 119, it should not be something beyond boundary, to question the job institution and the theoretical understanding of it. The entwinement to work and a money reward, the loss of other types of exchange, killing the biodiversity of social interaction is within the definition of the job concept, it incites structural confinement.

#### ONE MORE EXAMPLE OF WILFUL denial of reality,

Few numbers are at present overtly available on what part of the global population, in active years of age, is required to supply the needed workforce, all sectors confounded worldwide, under current conditions, to sustain the circus of world-economies. It is not even considered to redefine the meaning of “work”, the concept of taking away the work force from dull, repetitive tasks, to emphasis creativity rather than the current definition of efficiency.

The best guess<sup>297</sup>, and this deserves overt scrutiny and research, is that a fraction of the world population able to produce suffices to attend global needs.

Now how does this compute, are we going to invent jobs, on the conventional side, or is the world to be re-engineered to allow people to lead satisfactory lives, have means, education, health care with disregard for their inability to produce consumer goods? Within the normality of adding to our global human potential to output of noise equation, them, the People<sup>298</sup>, should they be given the ability to fully develop their potential, exercise the quest for quality of desire, be underwriters of the manifest testimony of the drivers of the future?

FINANCE, THE ESCALATION OF THE MAGICIANS tricks, the make believe scaled upwards, by narrowing the access to more. The only good thing about finance is that it doesn’t pollute directly, it needs little infrastructure, it lives in the virtual ledgers to underwrite as suitable ever more to the existing power structures assets. It creates comparatively few jobs, there is little direct involvement in the physical world. It chooses to wreck by proxy rather.

<sup>297</sup> Guessing is the best one can do, since the raw data in themselves are contradictory, hence the flawed ledger entrees.

<sup>298</sup> again Hitler as well as Barrack obama use the term loosely, seemingly to the same inflection.

J.S. Kim<sup>299</sup> at about the end of 2012 mentions this,

In 2009, one of their own (bankers, Wall Street insiders), Paul Volcker<sup>300</sup>, in a rare momentary lapse of sanity, stated the following.

I wish someone would give me one shred of neutral evidence that financial innovation has led to economic growth, one shred of evidence.

He, Paul Volcker, then followed up this declaration by stating that the most positive contribution bankers had produced for society in the past 20 years was the ATM machine.

Of course since that time, we have learned that Wachovia Bank laundered 378,400,000,000 million dollars of drug cartel money, HSBC Bank failed to monitor 38,000,000,000,000 million pounds of money with potentially dirty criminal ties, United Bank of Switzerland illegally manipulated LIBOR interest rates on a regular basis for purposes of profiteering, and though they have yet to be prosecuted, JP Morgan bank, Goldman Sachs bank and ScotiaMocatta bank are all regularly accused of manipulating gold and silver prices on nearly a daily basis by many veteran gold and silver traders.

LACK OF COMPLEXITY also means lack of quality to a certain extent. There is maybe limited value in comparison to “primitive” societies and lifestyles, local only economies. Above thoughts on ongoing economic theory should not be hijacked to write of to the suggestion that simple ethics, are not suitable to complex technological, science oriented, useful statistics churning societies.

LOCALLY CONFINED systems might be limited in scalability. Gar Alperovitz<sup>301</sup> in his book: *What then must we do*<sup>302</sup> proposes to experiment, and there is many within the small cluster of open minded intellectuals, good minds on the entrepreneurial level, that are changing the design white papers of economics. As long as a model is scalable to complexity and global, universe, universes reach, complexity including how to refrain the world population from reproductive bulk to a reproductive potential mindset, these thinkers and experiments might be the best humanity has. The underlying paradigms of economics need a changing.

LONG TERM CONSEQUENCE, short-term benefits.

The question of there being a net profit on the trade-off between augmented production for consumption and the secondary impact of this production by polluting, resource exhaustion, collective quality of life diminution, is little posted on the public forum. Just as a fun factor, Adolph Hitler, the accomplished self-thought economist, in the typed out comments within his dinner talks<sup>303</sup> is worth an interlude in this sense. Now this was back in nineteen forty-four. Let's taste a little, a brew that seems to get better with age.

<sup>299</sup> Staff. 24 hour gold, 2012c. URL <http://www.24hgold.com/english/contributor.aspx?contributor=JS+Kim>. JS Kim. JS Kim is the Managing Director and Founder of Smart-KnowledgeU, a fiercely independent investment consulting and research firm that devises investment strategies to protect Main Street from the fraud of Wall Street. The case for applying Convenience to Extravagance

<sup>300</sup>

<sup>301</sup> Wikipedia. Gar alperovitz, 2013. URL <http://en.wikipedia.org/w/index.php?title=GarAlperovitz&oldid=558918077>. On local economies

<sup>302</sup> Gar Alperovitz. *What then must we do? : straight talk about the next American revolution*. Chelsea Green Publishing, White River Junction, Vermont, 2013. ISBN 9781603584913

<sup>303</sup> Hitler. *HITLER'S TABLE TALK*. enigma books, 1944. URL [http://www.archive.org/stream/HitlersTableTalk/HitlersTableTalk\\_djvu.txt](http://www.archive.org/stream/HitlersTableTalk/HitlersTableTalk_djvu.txt). This text in it's whole is a transcript, it can be attributed to Hitler. Hitler's quote: I think there's still petroleum in thousands of places. As for coal, we know we're reducing the natural reserves, and that in so doing we are creating gaps in the sub-soil.



I think there's still petroleum in thousands of places. As for coal, we know we're reducing the natural reserves, and that in so doing we are creating gaps in the sub-soil. But as for petroleum, it may be that the lakes from which we are drawing are constantly renewed from invisible reservoirs.

Without doubt, man is the most dangerous microbe imaginable. He exploits the ground beneath his feet without ever asking whether he is disposing thus of products that would perhaps be indispensable to the life of other regions. If one examined the problem closely, one would probably find here the origin of the catastrophes that occur periodically in the earth's surface.

INSPIRATION TO FURTHER unsustainable living patterns tens of years into the future there is the more. From CO<sub>2</sub> processing to coppicing<sup>304</sup>, to farming insects, to accelerating anything. The believes that technology and smarts of future generations will mob the left-overs of the the spurge is the conventional stance, the stance of "green" capitalism.

Humanity is living on credit, will default, this time not on virtual accounting and balance sheets, no monopoly end of game like, to stay seated and redistribute the coins, but butting hard border limits to survival. The desire to avoid insight is suffocated by the freight train inertia of conventional solution seeking to symptoms, preventive medicine is not. One more limit to democracy, the faithful second to capitalism is shown here, the unborn indeed do not vote.<sup>305</sup> There is left but the willingness to anticipate of the present generation.

If the instincts of survival are marginalised to a much more stringent budget, shorter time-lines, and the scope of day to day, the case for most of us, what is left to prepare for more restrictive living conditions, also in the environments of the first world. More speedy dynamics will alter the linear expectancies of yesterday into surfing the short term, within one's life-cycle. Even for the privileged this will become reality. That means the closing window of luxury of choice, the end to quality of desire to any outcome, the closing of the window of opportunity, the end to linear progress of more, faster, the tune one is required to dance to.

CITING CHRIS HEDGES<sup>306</sup>, the following makes sense<sup>307</sup>. In an article on truthdig<sup>308</sup>, he has below to point at. With regard to the predominant element of economics and underneath the hint to the logic that doesn't take into account the greater environment let Chris parlay.

Joseph Tainter in *The Collapse of Complex Societies*, Charles L. Redman in *Human Impact on Ancient Environments* and Ronald Wright in *A Short History of Progress* have laid out the familiar patterns that lead to systems breakdown. The difference this time is that when we go down the whole planet will go with us. There will, with this final collapse, be no new lands left to exploit, no new civilisations to conquer, no new peoples to subjugate.

<sup>304</sup> Tree harvesting in the most efficient ways

<sup>305</sup> Voting in itself such a crude primitive tool.

<sup>306</sup> Wikipedia. Chris hedges, 2013. URL [http://en.wikipedia.org/w/index.php?title=Chris\\_Hedges&oldid=565071182](http://en.wikipedia.org/w/index.php?title=Chris_Hedges&oldid=565071182). The cavalry of the outliers, the pastor in style. Chris writes well, in dramatic 'oak furniture' like style. He loves the classics, has done, and does substantial work as an activist, is respected and appreciated in circles of questioners of modern conventionality. Some reservation as to Chris's scaling, he does leave an impression of american-centricity

<sup>307</sup> Chris Hedges is also mentioned in this paper, as the cavalry of the left attributed to his sense for drama. Chris is a voice of public communication that resolutely stepped out systemic boundaries untenable of the conventional logic. He is denouncing the systemics, not trivial consequences, not proposing patches, but vouches openly for a new set of fundamentals.

<sup>308</sup> Editorial. Truthdig, 2012. URL <http://www.truthdig.org/>. News in



The long struggle between the human species and the Earth will conclude with the remnants of the human species learning a painful lesson about unrestrained greed and self-worship.

We all have the same, basic psychological hard wiring

Wright said.

It makes us quite bad at long-range planning and leads us to cling to irrational delusions when faced with a serious threat.

We must transcend our evolutionary history. We're Ice Age hunters with a shave and a suit. We are not good long-term thinkers. We would much rather gorge ourselves on dead mammoths by driving a herd over a cliff than figure out how to conserve the herd so it can feed us and our children forever. That is the transition our civilisation has to make. And we're not doing that.

Maybe there is to be added to Chris Hedges references to Tainter and Wright that history is not a linear process, that yes we tried to convert to agriculture then industry and we got it wrong. If there is a moment in time to re-question human intentions, human ways and how decisions are to be made, the core of our societies, the way we organise, basic human instinct, in itself evolutionary, and it's place in projections of the future as compared to rational thinking and emotional transmitting to the most different messages,

... it is now, have or not crossed certain thresholds.

If or not, humanity is to disappear then becomes trivial a question, the motivator of humanity being different, that kind of outcome is mere human centric triviality. Paradoxically, opening up our minds to larger contexts might be the game changer - life saver. The first step in the process is to reassert potential, not power as the driver, retexture and restructure Potential, permeate Populus then, merge, shrink, and all thanks to the different paradigms of obligation. Economics, monetising quantifications would go the way of alchemy. There would instead be talks of social engineering.

**T**Ake reddish rich Virgin Earth in ♄, impregnate it with ☉, ☿, serene and dew, till the end of May: Then imbibe sprinklingly with dew gathered in May, and dry in ☉, expose all Night to the ☿ and Air, securing it from Rain. Still when it is dry, imbibe and turn the Earth often. Continue this till ☿mation. The hot ☉ (especially in the Dog-days) will make a pure Salt shoot up, which mingle back into the Earth, by turning it all over. Then distill by graduated △ as A.F. forcing all the Spirits

**An Explication of the Characters which are used in this Book.**

☉ <i>Gold.</i>	A. F. <i>Aqua Fortis.</i>
☿ <i>Silver.</i>	A. R. <i>Aqua Regus.</i>
♂ <i>Iron.</i>	S. V. <i>Spirit of Wine.</i>
☿ <i>Mercury.</i>	☿ <i>Sublimate,</i>
♃ <i>Jupiter.</i>	☿ <i>Precipitate.</i>
♀ <i>Venus.</i>	☿ <i>Amalgama.</i>
♄ <i>Lead.</i>	▽ <i>Water.</i>
♄ <i>Antimony.</i>	△ <i>Fire.</i>
✱ <i>Sal armoniac.</i>	

Figure 12: Economic theory?

The Potential spheres might be somewhere within that moment of capability presented by history, the experiment impossible to reproduce further on, unique a situation.<sup>309,310</sup>

QUOTES AND THOUGHTS of lucidity,tsp

<sup>309</sup> Lee Smolin, time and mathematics in physics, reproducible or not experiments, is one of the sources of inspiration here.

<sup>310</sup> Wikipedia. Lee Smolin, 2013. URL [http://en.wikipedia.org/w/index.php?title=Lee\\_Smolin&oldid=574848288](http://en.wikipedia.org/w/index.php?title=Lee_Smolin&oldid=574848288)

Prince Charles asked in a speech at the Washington Post's Future of Food conference somewhere in 2011 mentioned as much.

Why it is that an industrialised system, deeply dependent on fossil fuels and chemical treatments, is promoted as viable, while a much less damaging one is rubbished and condemned as unfit for purpose?

Reflection on marxism.

As a theoretical proposition,  
Carl Marx and Friedrich Engels  
were wrong  
in seeing history as deterministic,

but so is the firm believe of markets  
regulating themselves,  
growth and the win-win of capitalism.

From Adam Smith and David Ricardo  
to Paul Krugman on job policies today.

The question is not only  
redefining theoretical thought,  
but it's context,  
the perception of that context.

Jose Mujica<sup>311</sup>, the practical mind.

On the 15th of November 2012, the then President of Uruguay made the following comment to the BBC. The Uruguayan leader made a similar point when he addressed the Rio+20 summit in 2013:

We've been talking all afternoon about sustainable development. To get the masses out of poverty.

But what are we thinking? Do we want the model of development and consumption of the rich countries? I ask you now: what would happen to this planet if Indians would have the same proportion of cars per household than Germans? How much oxygen would we have left?

Does this planet have enough resources for a ten billion population, can we have the same levels of consumption and waste that today is seen in rich societies? This level of hyper-consumption that is harming our planet might be the lesser matter. The design should include us, ten billion humans might not be desirable, the constraints on Potential, supposing propagation<sup>312</sup>, would become more complicated by a multiplication.

Unregulated economics do not exist, do not function, and the narrative should be on economics and social issues, redefining efficiency, jubilee, mobility both migratory and vertical, upwards mobility within society. Sub issues, public transport and privacy should be addressed.

<sup>311</sup> Wikipedia. Jose mujica, 20130.  
URL [http://en.wikipedia.org/w/index.php?title=Jose\\_Mujica&oldid=569139754](http://en.wikipedia.org/w/index.php?title=Jose_Mujica&oldid=569139754)

<sup>312</sup> addressed earlier on in the book

Joseph Eugene Stiglitz<sup>313</sup>, a contemporary, a formal critic of the world financial and economical system, a measure of the times. The world <sup>314</sup> needs intellectuals who emotionally sense, publicly denounce nonsense, who are assured of enough personal autonomy to dedicate themselves to come to worldwide, practical approaches of a sensible system. They of course should work in clusters, freely, innovating, pushing the world bank, the IMF and other fused institutions to rebuild. Intellectuals have an obligation to expose absurdity.

ON THE WILLINGNESS TO CONFUSE THE PUBLIC WITH REGARD TO ECONOMICAL CONCEPTS, the reference to the below quote somehow got lost, it is significant a truism though.

We live in a world where the talkers come with badges of "specialist" of some sort, they can and must be contradicted, only by other specialists, confusion resulting, that in itself is being highly desirable many times in public communication. Specialists tend to give credibility to their own and define the bandwidth on which the subject is to be considered. They attune the rhythm and balance of the public communication to formatting requirements. Let's have a try at their own game.

HAVE A LAUGH, ECONOMIC WEATHER forecasts in the suggestive styles of green capitalism.

Tweaking in numbers, preaching competition, hard work, merit, limited contexts, to selective audiences, territorial quests for fortune, even less global solutions, time-lines ever shorter, till butting the next crisis in growth.

Human nature being what it is, territorially confined politicians in structurally flawed positions of power, the quest for the day to day, no time for tomorrow, creeping back into the developed world is foresee-able.

Dependent business decisions, the daily ones involving tactics in the first world on any level should benefit from focusing on emerging markets. Luxury and highly specialised service industries will thrive as a side-effect of catering to the rich.

The next cycle around will mean playing into the global hot-spot, basic consumer markets by proxy for mid-level businesses.

Playing into the transition, the focus of business to business to the growing population nuclei will speed the end of this new cycle, growth of transaction volume, ever more logistics burdens, only spotty growth in the real economy will initiate a next crisis in more virtual<sup>315</sup> growth.

By speeding and multiplying transactions and overbuilding the financial industry by another run of magnifying shifts, of converting riches to an even smaller global elite, to work the world into a hotter frenzy, to come closer to yet another breakpoint. Where the greed's

<sup>313</sup> Wikipedia. Joseph stiglitz, 2013p. URL [http://en.wikipedia.org/w/index.php?title=Joseph\\_Stiglitz&oldid=566365781](http://en.wikipedia.org/w/index.php?title=Joseph_Stiglitz&oldid=566365781). The IMF together with the behemoth structures of the World Bank, the United Nations, and other NaTo, World Trade organisations are out of reality with regard to their obligations to Populus and the Ecosphere. These organisations seem to have a life of their own, living by and for themselves, ironically the definition of sustainability inside out.

<sup>315</sup> not accessible on street level

suffocate the needs of the next time around elites, where win and loss collide even for them.

Mostly the dynastic-al<sup>316</sup> descendants of today's happy few will ride the wave, the believe in the system is not lost by sufficient a tranche of society for the wrong reasons. It is in the second hand providers and facilitators some new power mongers might arise, they will be highly advertised, a factor for false hopes to the uninspired Bulk.

Since the reset of the mind is tricky and large, global by necessity, generational, a concept still new to the mid-level businesses and service providers pool of generators, the cycle might draw out over a dozen years. The emerging markets being by themselves highly volatile, required to organise by infighting of local aristocracies, the next cycle might stretch over more than a dozen years on that side of the interchange, local peaks withstanding. The dozen year prognosis is fairly long in the sequel of today's economy, coming close to strategy versus tactics. Sub-cycle local crises on both sides will be guaranteed, local and virulent. Scandals and hick-ups, stepping in by regulation and legislating, by territorial instances, will help building what finally might bring some turn-around, a global conscience.

THERE IS NO end to economics, there should be an end to the chapter. In short, economics comes as close to religion and drifts as far from decent logic as the conscious mind can perceive. It's caduqueness is matched by it's omnipresence.

Fact, capitalism pushed aside the external god religions in competing for the dominance of the human psyche. As traditional external god<sup>317</sup> religions are surviving with a transplant nucleus of consumerism and capitalism they are hardly empowering in their traditional sense. Since the adaption makes Islam, Christianity and Judaism obsolete as the significant kernel of the larger part of humanity, capitalism has taken that place. The centricity on promises of individual well-being, the affirmation of cocoons that are resilient, aggression proofed by science, ever lasting, immediate, is irresistible to the human psyche, it also is unacceptable to "slow"<sup>318</sup>, deep thinking, statistics, science, empirical experience.

By failing the promise of now, instant comfort, the possible demise of consumerism in coming, a final gift to the grander scheme of things might be the legacy. If personal greed is such a motivator of the sub-conscience, and it can be explained away as to better the collective needs, then the personal, the individual element in it, against any reasoning on public benefit, might decide on the angle to adopt in public communication. Egotism, converted to egos taking on individual responsibilities should proceed.

IN THE NEXT CHAPTER, the individual responsibility resulting from egocentric preoccupation, the nucleus of capitalist theories' success might be the sole element to be salvaged to cater to a logic with lesser flaws.

The tools are present, the desire to which to apply them is

<sup>316</sup> Fukuyama so slyly prefers paternal as a adjective

Francis Fukuyama. *The origins of political order : from prehuman times to the French Revolution*. Profile books, London, 2011. ISBN 9781846682568. Conventional, restricted logic, the bend, courtesan of the establishment

<sup>317</sup> As in Judaism, Christianity, Islam.

<sup>318</sup> Daniel Kahneman. *Thinking, Fast and Slow*. Farrar, Straus and Giroux, 2013. ISBN 0374533555. Cognitive science

known. If and when humankind decides to apply the tools of science and organising it's collective presence, there is this limited frame of opportunity. It cries now and asks for immediate approaches. Hence a reference to the final chapter [227](#).



## *On population*

Somewhere 2013, sources various, a daily news fait-divers,

Singapore's government has laid out a vision for sustaining the tiny city-state's economic growth, predicting that it will have to accept a continued influx of foreign workers while it tries to persuade its citizens to have more children. In a long-awaited white paper published on Tuesday, the government forecast that its population would grow by up to 30 per cent, to 6.9m by 2030.

Or have a look at this advert, in Flemish, a Belfius<sup>319</sup> advert gleaned from a print page in the *De Tijd*<sup>320</sup> on 18/01/2013.

Beleg in bedrijven die meegroeien met de wereldbevolking...

The advert<sup>321</sup> betrays the underlying bank directives knowledge of the importance of growing populations as to growing markets, thus profit.

It is questionable that the general public to which such campaigning is addressed, sees through the truism, or rather absorbs the hidden suggestion of a growing world population meaning more business to the elites, catering to raw cannibalistic capitalism of robber baron fame.

THE ONES WHO MULTIPLY thrive. It is in our genes, churches knew it, religions incite to expanding numbers, human-centric philosophies are the only ones, capitalism is aware of growing numbers being the equivalent of brute force tactics. Growing numbers means cheaper labor, more submissive masses, means enlarging consumer markets, means easier markets<sup>322</sup>, less demanding everything in the short term. Can such a deep incrustated instinct be wrong out of touch with reality? It is.

A SERIOUS FOOTNOTE IN a multicoloured, complex world is the local and short-term tendencies that appear to inappropriately serve as explanations to instil doubt in the general proposition that world population is a growing issue, an issue of in-sustainability as of yesterday. Slight dips below expanding numbers in certain population niches on certain territories, should on the contrary be a welcome invitation to analysis of demographic tendencies, mechanisms,

<sup>319</sup> A commercial bank seated in Brussels Belgium

<sup>320</sup> Local financial newspaper

<sup>321</sup> Translation: invest in businesses who grow along the growing world population.

<sup>322</sup> Emerging markets of more anonymous needs add little research complications. The conformity is pasted over by debutant consumers.



Figure 13: Gin in the eighteenth century London, social media in the twenty-first century worldwide. Crowd control. William Hogarth: Gin Lane.



a learning ground, a sweet spot indicator algorithm. <sup>323,324</sup>

ANOTHER RELEVANT QUESTION to be asked is that if the pull-up Western standards of living, since in itself containing spiralling negative tendencies is tenable and scalable on planet-human scale at current and growing population numbers. Evidently not. To cope with survival let alone bettering quality of life for the larger numbers of the world population, promises and mirroring brighter futures in public domain communication is the underlying bet of the Facultas spheres to get away with more massive exploitation, nothing more.

THE NEXT ARGUMENT to be made, is that of cadence, the timeliness, the stabilisation and possibly minor regression in world population, if engaging the future with disregard for a growing population, the topping of curve would play out in a timespan of over a generation at best. Even if the potential elites are willing to incentive the culling of growth of the world-population by means of higher levels of comfort and access to potential as a consequence, the time-line of result could be beyond the state of chaos.

THERE IS MORE THEN one contradiction into play, the current economical policies rather than propagate quality and potential within the world population, convert to growing numbers of potential severed individuals. The suggestion here runs deep, the going system, the concepts of the world economy, incentivate population growth directly by the production of cheap food of little nutritional quality and monopolised energy providence. The elites compensate and regulate resulting phenomena by shifting the burden to other territorial parts of the world, other subgroups of populus, physical ghettos as inner cities and on. Call it the garbage bins, the holding pins of the going world system for the equivalent of human beings. The unpeople are not ignored, they are contained and sequestered out of opportunity.

NOAM CHOMSKY IS INVITED TO SPEAK out on global demographics, it is the occasion to step away from us-centric perspectives.

The number of people in dire poverty today(2012)  
(about 2 billion) is greater than the world's entire population in the early 1900's.

THEN CITING PETER Ward<sup>325</sup>,

Unless we do something about human population, I doubt we will be able to do anything.

The thing is, we're good enough at fixing diseases and feeding ourselves that we're not going to lose 20 to 40 percent of the human population. But if we could drop human population back down to four billion, we'd have a fighting chance. But we can't.

I truly believe that we're heading to 10 or 11 billion by the end of this century, at the latest.

<sup>323</sup> For instance there is not but one linear indication that growing personal comforts and secure lifelong comforts of living drive birth-rates down. There is first a growth in the numbers of births according certain studies, then is there a diminishing birth rate effect. This suggests a sweet spot. One more to tune in consumption to avoid the first phase growth of birth rates.

<sup>324</sup> The Royal Society. Rio summit 2012, a top scientific academy on thursday called on june's rio summit to tackle population growth and voracious consumption that are placing earth's resources under intolerable strain. rio summit must address population growth, royal society demands. online, 2012. URL <http://www.thegwpf.org/rio-summit-must-address-population-growth-royal-society-demands/>; and Phillip Longman. The depopulation problem. online, August 13, 2004. URL <http://longnow.org/seminars/02004/aug/13/the-depopulation-problem/>. Seminars About Long-term Thinking, audio

<sup>325</sup> Peter Ward. *Dragon Horse*. Corgi, 2009. ISBN 0552553549

We're increasing longevity with wonderful medical advances. But people don't realise that by increasing lifespans a decade or more around the world, we're decreasing the death rate as the birth rate keeps rising. So we're in a runaway human population situation and have been since the '80s and '90s. The scary thing is that we've got an intersection of declining freshwater and too many people.

Much as I hate to agree with the mass murderers, thinning the herd is what must happen. If we don't do it voluntarily, the Four Horsemen will do it for us.

Not really, there is little systematic effort to comprehend the theoretics of the issue.

Nicholas D. Kristof<sup>326</sup> refers to practical solutions to stabilise the world population, birth-control and family planning [http://www.nytimes.com/2011/11/03/opinion/kristof.the.birth.control.solution.html?\\_r=0a|0n7billionandchallengesawaitingthem](http://www.nytimes.com/2011/11/03/opinion/kristof.the.birth.control.solution.html?_r=0a|0n7billionandchallengesawaitingthem) in the New York Times. As Nicolas hints to stabilising human population by birth control through family planning, through education, attending gender equality is yet another possibility. This could be called intellect in the service of utilitarian interests, career interests. Is it good practice to start of with solutions within a system of deceit, errancy at best? When the system is flawed, can solutions within the system be patches? What is referred at is that capitalism, trade practices and consumerism, all the other facets produce this growing, for a while now exponentially, world population.

<sup>326</sup> Wikipedia. Nicholas d. kristof, 2013y. URL [http://en.wikipedia.org/w/index.php?title=Nicholas\\_D.\\_Kristof&oldid=572696777](http://en.wikipedia.org/w/index.php?title=Nicholas_D._Kristof&oldid=572696777). A classic case of the intellectual bend

READ ON,

This article, with reliable cited sources, on mongabay.com an online source defining itself as climate monitoring, hints also to the foreseeable consequences of seven billion people planet. [http://news.mongabay.com/2011/1030-hance\\_7billion.html](http://news.mongabay.com/2011/1030-hance_7billion.html) | Seehere. One footnote to the article, the quantification of human consumption as to human numbers is not properly defined, most sources seem to step away from it, the fact that one person less has at least double the effect of reducing the derivatives in consumption and production per capita by a hundred percent, a theoretical impossibility. One could call it the big void in logic, both variables, numbers of people and individual footprint, in their relationship define largely what should be the angle of attack, ... and the efficiency of outcome. Engaging numbers directly is the only option, the reduction of footprint is to be parallel, of secondary importance, our footprint anyway is beyond threshold. A regretful blind corner in most public communication.

MORE,

This is a lost occasional mail message to Bill McKibben's organisation on climate change. The message went unanswered. The relationship between climate change and human population is such that it inspired this rather harsh message to the Bill McKibben 350.org organisation, high on climate change.

To Bill McKibben 23th of Mach 2012, to 350.org by mail,

Please, give it a thought, sheer population numbers come into play with regard to climate change.

Finding solutions to population growth and numbers is at a magnitude of the importance behavioural changes in production and consumption can accomplish. It seems like a taboo bringing the issue to the table. Human numbers as the exponentially bigger issue, please include or discard. At the price of being irrelevant.  
m.

OR THIS,

In: More Babies Please, Ross Douthat<sup>327</sup> argues the following.

In the eternally recurring debates about whether some rival great power will knock the United States off its global perch, there has always been one excellent reason to bet on a second American century: We have more babies than the competition. . . How confusing can public communication get.

PHILIPP LONGMAN HAS THIS to say.

Phillip Longman bases his analysis on local and global statistics, he refers to the United Nations reports<sup>328</sup>. He is another voice, posting in some of his discourse local population regressions as a global problem. Unjust not to context better for a skilled demographer, another case of the bend? With regard to a curbing population growth graphic, yes somehow global population will curb of, that will bring changes about that have another set of minuses, that's a probable cycle of evolution to await, how to travel to that point, in what shape, is the appropriate question today, then the insights of Longman can be put to the test<sup>329</sup>. He puts up the warning of an ageing population, inducing the suggestion to un-specialist listeners of more "dynamic" reproduction one, and again, making a local phenomenon a global conclusion. In all, on August the 13th 2004 the talk had as main message the warning for elderly populations growing worldwide, and not enough replacement capacity. In all a deviation of the real problem.

LOCALLY SHRINKING populations<sup>330</sup>, it is easy to get confused. When Putin in late 2012, made some public statements on the Russian population shrinking, he not only did not touch upon public sense, but deeper down he seemed confused proper. The appropriate observation as to locally ageing populations, shrinking local absolute numbers seems obvious. Opening borders, before that reflecting upon the need for quantifying numbers. If the predictions for Russia come through, what would then be the population count at the end of the curve, the population of the early eighties count approximately, is that sufficient a number or not? It could be called making headway. It seems awkward in 2013, to grab a moving target as what means Russia, tying it to obligatory population counts, and then apply patches. A suggestion to Putin, it might turn out to be an asset, work on potential Vladimir, forget about bulk.

<sup>327</sup> Ross Douthat. More babies, please. online and print, Published: December 1, 2012. URL [http://www.nytimes.com/2012/12/02/opinion/sunday/douthat-the-birthrate-and-americas-future.html?\\_r=1&.](http://www.nytimes.com/2012/12/02/opinion/sunday/douthat-the-birthrate-and-americas-future.html?_r=1&.) of

<sup>328</sup> United Nations population fund. State of world population 2012. online, downloadable, hard copy printing trivial., 2012. URL <http://www.unfpa.org/webdav/site/global/shared/swp/2012/EN-SWOP2012-Summary.pdf>

<sup>329</sup> Phillip Longman. The depopulation problem. online, August 13, 2004. URL <http://longnow.org/seminars/02004/aug/13/the-depopulation-problem/>. Seminars About Long-term Thinking, audio

<sup>330</sup> Contemporary Russia.

How many native Russians, non alcoholics, does it  
take to provide fossil fuels to Western-Europe?

That Mr. Putin, is your critical number.

BELOW CONCERNS THE ROYAL Society<sup>331</sup> declaration during the Rio summit, we are now 2012, they seem to be nearing the problem from the necessary point of view, except for the need of quantifying the R.S. touches upon the core of the problem, the methods of approach to the problem.

Demography, it said(The Royal Society), can no longer be sidelined or treated as separate from the environment or the economy. RIO SUMMIT MUST ADDRESS POPULATION GROWTH, ROYAL SOCIETY DEMANDS.

The world's 105 science academies are today, Thursday 14 June 2012, highlighting the global challenges of population and consumption and calling upon world leaders to take decisive action. "We are delighted that the world's science academies have chosen to come together to highlight two of the most profound challenges to humanity, population and consumption, and to call for urgent and coordinated international action to address them." said IAP Co-Chairs. The statement emphasises the relevance of population and consumption to the future of both developed and developing countries and reminds policy makers preparing for Rio+20 of the need to consider a number of issues ...

The lengthy report then does not incite to quantify between human behaviour, the production consumption loop and human numbers. It is susceptible that the generic reason is another systemic flaw, see the chapter on economics, on page 179, the outright impossibility to quantify trade and production, speculation, markets and on, is evidently part of the problem. Quantifying of that order would expose the ongoing hoax of alchemic accounting of economics. Another evident reason is ... of course utilitarian interests of Facultas in a growing world population for now. The systemic bend is on, within every nook and cranny of the Potential spheres.

Not biodiversity, nor climate disruption,  
nor the planet's rebound capacity  
is the primary driver of fate,  
but the dynamics of humankind,  
first and foremost by it's numbers.

Then reality follows suit.

The definition of what  
human life means needs revisiting.

The concept should be propagated  
and fully understood,  
open to all, and all are concerned,  
to the change of mentalising needed.

<sup>331</sup> The Royal Society. Rio summit 2012, a top scientific academy on thursday called on june's rio summit to tackle population growth and voracious consumption that are placing earth's resources under intolerable strain. rio summit must address population growth, royal society demands. online, 2012. URL <http://www.thegwpf.org/rio-summit-must-address-population-growth-royal-society-demands/>

The application of humankind's  
enormous disposition of tools,  
should be questioned not as  
to good manners  
within the going ethics,  
but as to ethics redefined.

Technology, science,  
philosophy, religion,  
the methods of going about human business,  
logically redesigned,  
translated to emotional  
and psychological individual well-being,  
then propagated to Bulk humanity is needed.

So we let go of our  
destructive auto-pilot mode,  
as a species to the species,  
a species to the Eco-sphere.

IN SHORT THE MENTION,

Population counts is  
the core measurable statement  
of human failure to success.

TO WHAT FINE.

Is there importance to be attached  
as to how human capita,  
the headcount,  
stands as in contrast  
to human potential.

How does mere human numbers  
make Populus biologically  
distinct an organism  
from Potential,  
a bulb where not the headcount  
but the visionary,  
executionary,  
social clustering quality  
defines measure.

A new social proposition, a rewrite of our core propositions  
might be due with regard to the future. "There is no strength  
in numbers beyond a certain threshold point, long reached.  
There is no power in exponential bulk humanity."

The "irreducibly" complex subject of reality, masked under  
layers of contextually limited reality, myriad connections,  
contradictory logic, to be assumed by human nature, the  
individual psychology ultimately is contrary to more of Bulk.

The primate hard-wired instinct of survival, confirming the evolutionary process of human history, in sync with the body of knowledge available in an accessible way to the socially transcendent cluster of the human potential group should result in a relatively better comprehension of the world and ultimately life. Drift, instinct in case fails.

And here, the progress in orders of deception, the social organising of the Facultas sub-group has never in history known something of similar proportions, let alone the fading of territorial and timeline boundaries in anything comparable. Populus and public theory does not comprehend the urgency and importance of the population issue, conveying the message is flatly ignored, causing a split humanity, bulk and potential drifting apart.

POPULATION <sup>332</sup> could be at choice, the bigger opportunity, or the defeat of humanity. The most probable fault-line.

THE DEEPER QUESTION of this chapter is the one of daring humanity to reassess the relationship to itself, questioning ongoing ethics of “laissez faire” with regard to population issues. Although, as on other points in the paper, the question of covert planning for a growing population, it’s containment issues, it’s opportunities, is one of the darker secrets in public communication of capitalist-democratic messages being that growing human numbers, in the short term, mean better subjugation, bigger and especially easier consumer markets, to the elites of institutionalised Facultas.

IN A SUSTAINABLE WORLD, THE PROPOSITION of migratory movement balancing deficits of labor is more appropriate and efficient. That then re-questions the policies and democracy as a localised theory itself. Ideally work and study, should allow free access to young populations.

PANDEMICS ARE PROBABLY another consequence of local and global changes of demographic distributions and densities.

ANOTHER ABUSED ARGUMENT, shoved into the public window of public learning is that since the population of some parts of the globe is growing older, thus proportionately becoming a bigger chunk of the local population, is supposedly to demand the urgent denial of growing world population numbers globally. Notice the awkward step in itself.

Now how pertinent is the logic of throwing larger numbers of youngsters, who themselves will loose out on their utility by growing older, thus pertaining the problem... exponentially. There is little mathematical exactitude here. Looking back in history and leaving locality argumentations aside, when there happened to be drops in population numbers, they were abrupt, say genocide, war, major impacts of particular diseases or combinations of diseases, natural catastrophe. There is no case to be made on throwing more youngsters to an elderly population continuously as a system, most probably again, that these youngsters, when coming of age will fill the slots of

<sup>332</sup> The difference as to the Populus agent is finitely marked in the chapter on Populus on page 45, the difference resides in the perspective of questioning the tweaking of Populus numbers, as opposed to the Populus chapter, where the accent lies on the direct “de facto” ingerence, agency of Populus as is in any given moment as is.

the elderly and some, then repeating indefinitely the process would solve the case. Sounds like the contradiction of insisting on growth and finite sustainability all over. Spot tendencies should not be disregarded but seen in context. There is some better references in the further reading list at the end of the book with acute descriptions how these data could be read.

There is no ready expansion of the human habitat within the expanding Eco-sphere, should there be continuous expansion of human numbers by design then?

TAKE THE FOLLOWING, EVIDENCED statement.

The demographic predictions of world population numbers were consistently wrong over the last fifty years...

Is it conceivable that wrong is not practical, short term knowledge driven, but that the dynamics of the world population numbers were, yes highly dynamic. Fifty years, what is the proportionate value in the life-time of the species.

CROSS-REFERENCING TO DIFFERENT parts and chapters of the paper, the relationship as to quality of life, however we humans define that, whether we do, is highly relevant in carrying the human numbers as an included. How would blatant discrepancies in levels of comfort between a minimal minority of humans and the rest of the world population play out by changing the numbers on population. The median conditions of quality of life of the bulk person as to the various subgroups within the world population, for that matter. Above consideration of quality of life as compared to bulk human numbers, if at all, is not considered in public communication but for the propulsion of science making progress and solving derivatives, diminishing returns.

THE UNITED NATIONS POPULATION fund<sup>333</sup>, bringing about a report on elements of consideration on the world population is restrictive, biased in the exact sense of not looking into the theorems of global policies as the real causes of the major dynamics within the world population.

There is main t suggestions as to patches, culminating in politeness on bringing abortions down in "developing countries".<sup>334</sup> Facultas impersonates the whole of the systemics of our ongoing world. Including population numbers responsibilities.

PERMEATING POTENTIAL, mining potential within the whole of the world population is probably the theoretical solution as to forge considerate, intelligible decisions. There would be deviation out of the Potential's utilitarian outlook on what should constitute the future. Quality of desire.<sup>335</sup>

<sup>333</sup> United Nations population fund. State of world population 2012. online, downloadable, hard copy printing trivial., 2012. URL <http://www.unfpa.org/webdav/site/global/shared/swp/2012/EN-SWOP2012-Summary.pdf>

<sup>334</sup> Again it all makes so much sense ... within the contextual logic of the world's policies, within the dogmas of for one the supposition that it is a matter of energy and time for developing countries to access development. Next to the question, erroneous contexting, priority mismanagement, it is all there. The systemics of which the United Nations are part, not external, are opportunistic.

<sup>335</sup> Frithjof Bergmann. Quality of desire. online, 2012. URL <http://newworknewculture.com/content/frithjof-bergmann978-0552553544>. Quality of desire



THE POPULATION DYNAMICS<sup>336</sup> next to growing numbers, the shifts in density and the logistics of movement, is a second perspective to be considered. In the raw, the bigger the world's population, the majoring of population dynamics, the density of habitat. There is follow up on scaling between both.

Science, history, philosophical and conceptual thinking of what the world including humans could look like, these perspectives have all their say in non-binary thinking on the subject.<sup>337</sup>

WHEN CHRISTOPHER COLUMBUS hit the shores of the Americas, the globe was in for some serious levelling change<sup>338</sup>. To reference history in this manner has a few advantages, it illustrates some points largely left untouched by the politically correct one-way discourses of our moment in time<sup>339</sup>.

For one, the generation of Columbus didn't live to see the direct impact on the world of some minor physical operation that escalated to global extend<sup>340</sup>. The argument being, we humans, our numbers are part are a game changer for a while now, regardless of the outcomes, we should responsibility ourselves.

Most of the practical consequences were out of bound of the intentions of first generation Americas goers. The run-of exceeded by far the poorly engineered plans, the improvised attitude of the pioneers.

The Irish famine, in the mid nineteenth century can thus be lined up with the sixteenth century arrivals at Chesapeake Bay. The bio-diversity of the landscape for over a century and a half was completely altered within the American territories, the human blends of the Americas ditto.

One of the suggestions being that experimenting with population as a number we humans have done. Along the course of our species' lifetime, never really grasping the magnitude of the impacts, but justifying the direct limited contextual intentions by local morality. So is the reluctance to "tweak"<sup>341</sup> directly by ways of coming up with desirable numbers, then linearly drawing in the tools of technology, public communication, education to achieve them is hardly unjustified. But better method. It might be wise to consider in depth the enormous possibilities to engineer ourselves rather than fall into the arms of Darwinian evolutionary regress once over.

Human numbers are shifting and mobile, territorially, in individual average life-span, in individual impact, in dynamics by shifts over short and longer distances, say refugees,<sup>342</sup> to expatriates, tourism and second residences, humanity the hard to control migratory songbird..

<sup>336</sup> Beyond the scope of the paper, hard work needs to be done as to the impact of for instance the current flow to dense city environments. What this means in logistics, how this is compensated for by lesser space occupancy, the autonomy of the individual, the desirability of a future along these lines ultimately

<sup>337</sup> There is a fair amount of statistics available, allowing for scenario building.

<sup>338</sup> Charles C. Mann. "living in the homogenocene: The first 500 years". online, 2012. URL <http://longnow.org/seminars/02012/apr/23/living-homogenocene-first-500-years/>. Some historic data on the Christopher Colombus impact on the Americas

<sup>339</sup> The going understanding being that this moment should be short, non-anticipatory, frenetic and inconsiderate

<sup>340</sup> This also is arguable, the continent of Africa, in hauling slaves to the Americas was largely unaffected, the African impact on the Americas the bigger. The Asian-European continent was undeniably affected in the growth of it's population. As for the duration of the impact and the innumerable secondary impacts, this is ongoing.



Figure 14: Christopher Columbus, Wikipedia, not subject to copyright.

<sup>341</sup> How is left in the middle.

<sup>342</sup> Resource wars, championed by the big corporations, steering the military hardier nations, all of this age-old, unaffectionate conventional garbage of thought. Is there anything to be salvaged.



IS THERE A QUESTION OF TABOO? While the religions of the world, including capitalism promote emotional well-being by growing numbers, capitalism makes the life-styles of an urbanised world seem tempting, there is no public debate on shrinking humanity to other proportions. The consideration to tweak numbers is one-sensical, longer life-expectancies, larger more efficient cities, more people at work, and on. China might become an historical test-case. Population issues in major Chinese cities have become a local comfort issue.

FROM ROBERT THOMAS MALTHUS<sup>343</sup> to Carl Marx and Adam Smith, over The Barry Commoner versus Paul Ehrlich<sup>344</sup> debates, the most minimal conclusion is the recognition of the population as a factor in engineering and not submission to the future. The question is not whether the practical conclusions reached in most cases with regard to pertinent outcome were significant, but the question as to incorporate population dynamics in the white-paper as to the future should be the evident incitement.

THERE IS MARVEL as to singularity, robotics, technology of all sorts, bio-engineering, multi-disciplinary everything, but these possibly are not the fast forward tools, they dwarf as to bottom up social-engineering population<sup>345</sup>.

Thomas Robert Malthus, a contemporary of whom he refers to as "Dr. Adam Smith", author of: The wealth of Nations, both seemed to at least agree on what became a mostly ill forgotten mention by omission into the politically correct. They both saw human population as a variable in defining social-political-economical policies. Carl Marx did accordingly. John Dewey<sup>346</sup> did more recently.

John Dewey is most relevant in referring to the design issue of the concept, how comprehending population issues should be incorporated into the layer of principles that should first define the needs of society, the philosophy of what meaning of life to humanity should, or could be rather then make population issues later appear as a variable that is only to be monitored as a consequence of priory defined dogmatic context as communism, capitalism, religions, definitions of progress of local scale, wealth and non-exhaustively of course holy democracy.

John Dewey is most appropriate in referring to the design issue within human numbers, how comprehending population issues should be incorporated into the layer of principles that should first define the needs of society, the philosophy of what meaning of life to humanity should, or could be rather then make population issues later appear as a variable that is only to be monitored as a consequence of priory defined dogmatic context as communism, capitalism, religions, definitions of progress of local scale, wealth and non-exhaustively of course holy democracy.

Today we do not even agree on a covert definition of who is human.<sup>347</sup>

The interference between human numbers, and the rest of societal and economical variables in complex interaction of sorts, the complex issues of migrations, geographically distinct

<sup>343</sup> Thomas Malthus. *An Essay on the Principle of Population*. Digireads.com, 2013. ISBN 1420948113. The conclusions might be wrong, not the inclusion within economic and social factoring of Population and migration issues. 1766 first published

<sup>344</sup> Paul R. Ehrlich. *Population Bomb*. Random House, 2000. ISBN 0871560194. URL <http://www.amazon.com/Population-Bomb-Paul-R-Ehrlich/dp/0871560194%3FSubscriptionId%3D0JYN1NVW651KCA56C102%26tag%3Dtechkie-20%26linkCode%3Dxm2%26camp%3D2025%26creative%3D165953%26creativeASIN%3D0871560194>. The question here is not so much to what conclusions they come, but asking the question about invoking population issues in any estimate and blueprint of the future

<sup>345</sup> The remark is demanding to be hijacked, it will. Note there is no suggestion as to tools used. The major suggestion being that humanity unconsciously over history has engineered itself with regard to propelling numbers. Then the suggestion lingers as to the systemics of our societies, consumerism, policies in the most general sense, being the root causes of out of bound bulk humanity

<sup>346</sup> Internet Encyclopedia of Philosophy. John dewey (1859—1952), 2012. URL <http://www.iep.utm.edu/dewey/>. Interesting theories on social integration and ethics. Theory of knowledge. Broad spectrum philosopher

<sup>347</sup> The reference is admittedly stark, but a world population minimally split into potential holding individuals, and the large bulk humanity with no access to it is quite an elitist feat of reality.

situations, variables within wealth, density of living, the city versus the countryside, territorial borders, and ultimately what can be referred at as Facultas clusters, all have a large ingredient interaction with population as such. Again the outcome is way elitist.

Migrations in size and numbers expand. The blatant evidence of shifts to ghettoising the world abound. Economical issues, war, in themselves secondary consequence of resource and wealth gathering by the few, constant shifting of realms of victims are causing friction. If there is one tendency that can be read, it is the boxing of opportunity-poor, no direct use to the elites, human bulk to containment areas. If at all possible, pollution, waste, deprived humanity sharing the same basket. Cities, whole nations, as an example China, becoming a polluted crust to Chinese human bulk, a larger part of humanity in itself, disconnected from the elites, not by territorial borders, hence the medieval castle and the land holding class of barons, but by sophisticated bulbs not confined by territorial boundaries of old. The 13th century baron sitting in the "grande salle" of his castle, admittedly closest to the hearth, is now invisible within the commoner space. If physical buffers of comfort are so different the result is different humanities. It is to say that the needed logistics for Wall-Street in New-York city are multiplied all over the globe for the elites, the access ways trivial, to be jettonised<sup>348</sup> for the few. The larger part of humanity accordingly is blended and packed in increasingly less autonomous, minor appetising living environments.

Demographics, in the conventions of today is mostly a given. How humans multiply or die as an end result of so many intrinsic concepts of our society, is a number, at most a graph to be assumed. Not the highly sensitive barometer of how well humanity is doing, not something to be seen as directly influenceable, but fractional consequence. Whether the world population grows or some local populations shrink, the step to direct interference is alarmingly absent in decisive undertaking and deeper down, intention. Migrations, population dynamics, in the global reach, are not stand alone statistics though, they are highly interrelated to all the other theorems of our societies, our numbers and the dynamics of these numbers, constituting the shape of the agent of human Bulk, if we attach some priorities, then the tweaking of these dominating theorems are of first importance.

JULY 11TH IS NOW World Population Day in the USA,

The Carter administration had been concerned about overpopulation, the New York Times reported in 1986, while President Ronald Reagan's advisers argued that market forces and scientific progress would solve any problems caused by population growth.

CAPITALISTS, DEMOCRACY PROMOTORS, PLAIN HISTORIANS should know, cheap commodities create cheap<sup>349</sup>humanity. That should make the issue of ethics at all priorly questionable. Again, is there a loosing side to the argument, the logic seems plain as to consider fine-tuning our approach to population.

<sup>348</sup> Accessible by jet.

<sup>349</sup> In the sense of out of control, obtrusive physical bulk humanity

Real policies, at hoc, today, as anywhere in the paper, the population issue is at once the most inviting, the most neglected, the most derivative ridden, the most documented historically, the logically most evident issue to undertake if the future, in consideration with our equation, is to be taken on. The biggest, most immediate, and for once corresponding long run is to converge to smaller numbers.

In the case of capitalism, it's global organising of the human blobs, it seems as practical to well understand the importance of growing markets by bigger numbers of consumers for one. There is to the elites appropriation potential in growth by multiplying consumers times to consuming more per capita. Call it horizontal market growth as opposed to increased growth per capita. a horizontally growing market, more consumers for basics, commodities and generics, rather then, in the case of a unilaterally stagnating population count, where the market-growth necessarily comes from per capita growing consumption, by a more demanding, increasingly sophisticated consumer base vertical market growth. Not much of insight needed is needed to see the logic of preference from the viewpoint of the provider side.

There is a business-model for this, Google, social networks, sell the consumer to the producer, make the producer the next in line consumer and retract into financing. Of course this is a highly simplified definition of financial capitalism, but the element of population as compared to growth in profits and channeling profits is there. And yes, the issues of consumption-production to population are reversible, consuming less would depress the global population numbers when done below the breakpoint witnessed in local environments. By managing consumption and incitement to consumption first, then other secondary venues, education, birth control, lifestyles, theory of equality, religious and philosophical concepts ultimately, the outcome is likely to be manageable, by a far more efficient procedure and a diminishing world population could result.

Since all other dynamics of our societies interfere and interlope with demographic issues as a first, the problem becomes sumumly complex. One doesn't have to be a neo-Malthusian, or a Paul Ehrlich to see that the dynamics of population affect every field. This is most true in how population dynamics distort the container of potential within the human population, our Facultas variable of the equation. In more then one way, un-arguably in the way of complicating the possibility of human potential propagation, the forcing of the dilution of human potential, less human bio-diversity, monochrome Bulk humanity.

In a more arguable way population could be a factor in affecting individual average potential.

THEN THERE IS THE GROWING CAPACITY of disruption. Examples of spot-on crowd disruptions abound in the daily news. Displacements by conflict, economically inspired drifts toward better circumstances of living. Increasingly porous territorial borders, make globalisation of the derivative, noise origin, in case the not intended, neither desired, nor easily anticipated movements sense, of swats of population an increasing phe-

nomenon. Migration questions seriously defy the identity of man.

More individuals, thus obligatorily a larger footprint, potentially lesser quality of life, the quest for economic growth to sooth the distinctive obligations of the potential group, the easily detectable principle that market growth is rather obtained by increasing the consumer market then by enriching consumers, advance the complication of the quest for quality of desire. This is where the contradictions start to fly, where it becomes apparent that the population issue is systemic.

#### GREEN CAPITALISM AND DEMOGRAPHICS<sup>350</sup>,

The accent in overt communication will not mention the quirks, though being at it, the system we ride or surf is mature. Not much has been invented that brought new elements of substance to the system. Crisis after crisis establishes a prevalence for cyclical escalating expectations of crisis. It is hard to imagine that being at it for so long, the average mind of management and banking did not comprehend the possibilities of tweaks to the consumer becoming the product, the market being how to redistribute wealth within the confinements of the potential group, who do you buy and thus take credit for.

There is admittedly a great deal of macro, visionary confusion, since anybody is busy micro managing personal interests.

There is also a case of bad will shoring up the decay of raw intelligence to bolster existing IMF, World bank, US, EU, and other behemoths of high maintenance, conventional thought, quests for ever other victims to shift the burden. Greed.

Adam Smith for one questioned already the possible containment of a capitalistic system of market. Marx saw identically the impossibility of containment, only to resolve the theoretics with historical determinism having other flaws. To get back to the proposition of this chapter, it is hard to ignore human Bulk as an inert phenomenon, to not reduce it to at turns problem or solution. Demographics is a highly dynamic concurrence between human Bulk, Potential and the Eco-system.

To come back to international world policies, the hidden well known prerogative that a growing world population provides a growing market, that this should be seen as the main benefit and that the side-effects of how to contain these growing markets is just that, a side-effect to be dealt with is maybe not that smart beyond the day to day. When we look at US or Chinese policies of production and distribution, currency manipulation, accountability, there is no difference in the drive to have larger numbers of people consume increasingly less substance with exceeding profit margins to the elites.

The elites see this as merry, benevolent, and in moments of doubt, tweak-able when ever problematic. The derivative of exceeding burdens on the masses, and the eco-system are being dealt with as they are pressing, and elite reflecting, not Populus affecting, when they endanger the survival of the system.

Finance, in itself purely fictional<sup>351</sup> if not sustained by media make believe, military menace and destruction. Finance venture, is only real in the commissions and administrative charges to the under-layers of society, Populus and Eco-system extraction. The outcome is then exponentially leveraged by

<sup>350</sup> Cross-references are abundant, the quest for contexting the larger environment, not static, fractional blocks of human roaming should justify this. The ever changing angles of approach are to be noticed.

<sup>351</sup> See chapter on economics on page 179

more make believe, instalment of fear, it's dividends and extracts made real in the extravagant, high-maintenance structures of society for the benefit ... of the few.

The rest is digital clutter, with a catch, the underpinning must hold, the believe that somehow this is real, that the elites can add apples to pears, turn deficits into bonuses, address any plumbing appropriately, admittedly with a zest of imperial militarism, continuous adjustments, Hollywoodian info-blow, providing basic needs to at least the logistics of the system, the police, the military, have territorial venues to be exploited. The matter, ultimately, is that the exponential cost somehow might snap, giving no warning, the problem solving itself by eliminating the loosing parties then is expected. That seems to be the strategy, the Populus alias buffer zone is expendable.

The policy of more to more people, sort of like democracy theory, is understood to be tenable, beneficial, mutual and intelligent. That does not hold up to reality, it also does not matter.

As to the potential elites, the intelligence they might possess will be applied when the dogma implodes, to improvise out of the hole. Thus capitalism. The similarities to drug use are not far of. Increasing doses, lesser effect, larger side-effects, increasing dis-functionality, lesser autonomy, shorter attention-spans, decrepit environments, that is where humanity somehow positions itself within the timeline of addiction. Thus obesity on prozac<sup>352</sup>, unable to resume responsibility without amputation.

The pre-requisite of quality of life, in part for all the same reasons, is starkly negated. Quality of life is by definition restrained to the potential elites, reckoning to get away with turning a blind side to all resulting aggression on Bulk humanity and the Eco-system in a selective, elites only way. Quality of desire is completely lacking, the now, the crack high, absorbs all. As mentioned before, it is ultimately a matter of identity defining itself, who is we. We seem to live in a world where cushioning is restricted to the few for a little while by design.

Questioning the intellectual capacity of a system we cannot but look at outlines within contained, it is about propagation, in exchange for intelligence, the elites seem to have chosen for containment within existing patterns, patching, deference, not mining of better venues.

In fin, the Populus part of the equation cannot be held responsible, the larger numbers, whether earlier on necessary to increasing production imperatives, now rather as consumers in exchange for imperial protection, the right to obesity, foul air and yes jobs for some, will loose also this reason of being. It is to be seriously questioned that when the arithmetic breaks, it is going to be the obsolete masses, they will be out in the open, unshielded to be cannibalised.

That for rhetoric, then, does anyone see another utility to human numbers in a world society where neither production nor consumption will be prerogatives for being. Theoretical question for now.

THE IMPACT OF DEMOGRAPHICS on the individual's and the localised collective's autonomy<sup>353</sup> is evenly at question. In short

<sup>352</sup> Robert Albritton. *Let Them Eat Junk: How Capitalism Creates Hunger and Obesity*. Pluto Press, 2009. ISBN 0745328075. obesity to corporate interests

<sup>353</sup> It could be said that privacy as a mainstream mention is less extensive in it's scope, it does not specifically point to public physical and other space as a requisite, it does not necessarily question the existence of public space as a necessity of healthy social tissues.

do numbers and population density affect happiness.

How do our numbers interfere with autonomy? The individual and bulb autonomy is an intrinsic sensor of the equation variables, it belongs in our measurement tool. Potential bulbs have large autonomous capacities, the individuals within do. The populus appartenance d individual does have proportionately a non-existing autonomy.<sup>354</sup> Individual, and cluster autonomy might be limited by human footprint as a species, the definition including human numbers, ultimately.

The need for this kind of quality of life requirement, the emotional need for a sense of autonomous identity, is a serious question to be raised. Referring to the Magna Carta<sup>355</sup>, in which king John distinguishes between public domains, the woods and forests, and private property, what can be undertaken within this domains, where public property does belong, then that makes, with reference to these notes, one crucial statement. In 1297, there was such a thing as public space and goods, governed to allow reasonable use by the public, is there today? Is numbers and density of population in this regard, the oblivion of public space, impacting quality of life, taking away creative potential, neighing individual autonomy, imposing frustration, then to whom. Embedded surveillance by sophisticated means to ensure the private appartenance to any global human thread-able space is contrary to human well-being, adds to Populus frustration.

When we live times where even water, is bought and sold to become private property, to name just this aberrance, is the question of public goods and space not genuine. Theodore Kaczynski<sup>356</sup>, the ill-fated Unabomber, might have been on to something when he made a point out of it in his notes, that a certain autonomy of thought, physical space and basic goods, are essential to human well-being. There could have been chosen less controversial sources of pointing to the matter, but there seems to be reasonable insistence to question the matter of privatising all resources which systematises as a consequence enormous dependency, territorial constraints, creates holding pin environments for the mass populations. The earth, the Environment is cut up into dependency, submission and autocratic rule.

The privatisation of food, water and any kind of public space, not in the least digital space, might be past the sanity of equilibrium. Some morbid cynicism to illustrate the excesses of the above concepts and the pretension to chase for the betterment of mankind by the elites, foundations, institutions, corporations are to be found. <http://www.alternet.org/economy/5-ways-privatization-poisoning-america>|here, all about poisoning American public space. Or if the reader is into facts of absurdity, the mention that the street-walks of Beijing and the big Chinese cities, in themselves within a dynamic to worse, carry sales by entrepreneur, Chen Guangbiao of "fresh air" in a soft drink can for about 80 cents<sup>357,358</sup>

LIVING ON CREDIT, yet another break on the autonomy and social interaction of bulk humanity. From thought patterns, ambitions, to physical well-being there is a sophisticated reigning in by Potential at the expense of Bulk. Again the

<sup>354</sup> In the public news, the concept of transparency versus privacy is strongly inter-woven with the concept of individual and group autonomy, it is never much dissected in public communication. The subject stays vague, out of focus.

<sup>355</sup> The Magna Carta. online, print, handwriting, 2012. URL [http://www.archives.gov/exhibits/featured\\_documents/magna\\_carta/](http://www.archives.gov/exhibits/featured_documents/magna_carta/). The distinction between public and private, the history of the document. Social engineering at it's best

<sup>356</sup> Theodore J. Kaczynski. *Technological Slavery: The Collected Writings of Theodore J. Kaczynski, a.k.a. The Unabomber*. Feral House, 2010. ISBN 1932595805. How we apply technology, how we Research technology is the question rather

<sup>357</sup> Source alternet.org on the 11th of March 2013.

<sup>358</sup> These references are justified within the inextricable relationship between global economics and policies and the creation of world citizenry, not in the purpose for creating quality of life for all, but building a pool of exploitable humanity, human numbers add to the cause. Farming the Earth.

relationship between bigger Bulk numbers is interesting if exploitation is the goal. That is the underlying connection to permit citing the phenomenon in depth in relationship with growing world population. We the Populus, are pushed into efficiency management, we are cheapened in maintenance from outside the bulb, and used as competing between one another to keep one's own in check. The choice is made, bigger numbers, more interesting the farming by the elites.

To go practical, the Dutch, in the North and South Holland provinces, which are densely populated, have a term to point to youngsters hanging around on street corners, "hangjeugd"<sup>359</sup>, the equivalent of youngsters hanging about on particular spots in the streets. In public communication there is no reference to the origins of the issue, the psychological drivers to such, there is much brouhaha as to patches though. Remains to be asked if there is any alternative available to these youngsters to "hang" and be young anywhere else. The metro perhaps, not without a ticket, the middle-class coffee shops, not without consuming, the parks, inexistent, it reminds of nineteenth century London, nowhere to go but gin.

Relevant to our questioning is the constat that the problem is systematically approached evading that same question. Are there any available public locations to offer alternative no-money zones. To evade these zones, it takes hard cash, to sit on a terrace of a cafe, "to take a leak" even means money. Nowhere to hide, is about it. Though the question is hardly bordered. Splitting from this line of thought, why has the so called expanded freedom of social interaction by digital means not lifted the need to cluster people, to dense cores, undesirable in the sense of autonomy versus control, in the sense of efficiency of logistics most probably. Is there after all a physical space requirement to be filled to lead a wholesome life, is digital connects and mass feeds not enough?

#### THE CITY,

Starting in the late eighties, the nineties, in the West, accordingly to location, the city as an efficient model to reduce the human footprint was between others, promoted by some star architects-urbanists.<sup>360</sup> The numbers about logistics of supplying a city though, seem to contradict this.<sup>361</sup> Apart from elsewhere summoned arguments to question the model of the city as provided in this paper, the efficiency argument of footprint, in itself the main argument to promote the city as ecologically friendly is flawed. It is denied by the elites. Why? The same argument that leads to intensive farming, restrict cattle to pens, keeps chickens in batteries, uses antibiotics as chemical submission pro-actives, follows general elitist reckoning. That, not human well-being, human as in Bulk, is at the origin of the policy.

Mike Davis in *Planet of Slums*<sup>362</sup> is a knowledgeable historian-urbanist for the occasion, looking into the city as a phenomenon of economical and social evolvement. The city seen as a particular form of migration of vast impact, in the negative sense, cementing an underclass of populus within solid confinements is well depicted by him. For those willing to look into detailed issues of migration and population density,

<sup>359</sup> Hang-jeugd means youth in quasi permanent static, meeting point ways.

<sup>360</sup> The city was supposed to be the more efficient model to stash the crowds in secure, no disruption, environments. Most energy in urbanisation went along the lines to make cities more denser.

<sup>361</sup> More econometrics should be put into the tabulation of logistics in this regard.

<sup>362</sup> Mike Davis. *Planet of Slums*. Verso, 2006. ISBN 1844670228

this is an excellent start to build comprehension on migratory changes having huge impacts worldwide.

David Harvey<sup>363</sup> has clear lines of sight on the geography of capitalism, understanding cities as policies. Harvey sees the city as agent aside states, sees spatiality of capital players and limits of state territoriality. It is worth looking further into his elaborate ideas of capitalist reductionist suppositions with regard to the global Bulk humanity's geographies. Gaza, Port au Prince,<sup>364</sup> Kabul, Bagdad, so many social experiments to establish the limits of future policies of containment. The limits of Populus containment seem promising!

COMMONER SPACE, commoner time,

Public space and time, that is, unfilled gaps for propriety concepts as work, corporations, government, are needed...for social well-being. Emptiness, to be roamed by the coincidences and hazards of nature, for the ones, each on their turn, in need for unstructured space, a breeding ground of creativity, is essential.

Theodore Kaczynski again, with regard to individual and group autonomy, has something relevant to say when he points to a certain autonomy being essential as to psychological well-being. That this autonomy is withheld is dangerous, numbing to the general public. Autonomy, less of it, lesser public domain or space is a design concept of modern society. Crowding the Commoner's life, confinement in cities does relate to that. This is sufficiently understood by the elites, after all, it is a matter of grading between some city areas and the holding pins for cattle, between the living environments of the elites and the idiotic boxes and hallways of the Populus. Seems the same principles of efficiency apply?

"quality of life", Th. K.'s "individual freedom", "individual" as in emotionally connected to rational explanation, logical, observationally connected thinking meets the emotional process of satisfying needs. Incomprehension leads to giving away control. The general public has an emotional disconnect with rational comprehension<sup>365</sup>, the need for freedom and control is sublimated in advertising, sports and culture. Society is not constructed and driven, it is undergone to most. Even the privileged have no choice as to what creates riches or not. This is the pathway to comprehension, as how to domineer, control and behold Bulk human development. The economical divide might just be an emotional comprehension divide.

The examples of reducing autonomy, even in singular places where the technological capabilities theoretically allow endless escape, such as the concept of the internet, autonomy, privacy if you wish, is consequently restricted. Spaces of interest are flooded with consummate advertising, overload, phishing of the first order. High speed, broad bandwidth by corporations, reduced possibilities as to interactive, on the protocol levels obstacles for the many, it is not where the Internet is heading, rather has gotten. Again the question is not about technological prowess, but about confinement of the minds of Bulk to the "private" utility of Potential. Somehow one is part of the potential bubble or very restrictive borders apply to personal and bulb autonomy.

<sup>363</sup> Wikipedia. David harvey, 2013. URL [http://en.wikipedia.org/w/index.php?title=David\\_Harvey&oldid=563510802](http://en.wikipedia.org/w/index.php?title=David_Harvey&oldid=563510802). [With reference to the migratory and other factors of the phenomenon of the city as habitat.]

<sup>364</sup> Haiti can be considered THE equivalent to Gaza for US sociologists and policy makers.

<sup>365</sup> See chapter on communication at page 149



ANOTHER PRACTICAL ABERRANCE, does it occurs to most of us that prescription pills for hyper-activity, depression, and other behaviour patterns, true or false<sup>366</sup>, are unquestionably mainstream as to their roots, their treatment, the significance of diagnostics? In economics reality though, one thing is clear, legal drug pushing is a winner.

In daily interaction, conversation, the other side interlocutors seem to be under "influence" seriously impeded from energy levels to critical sense in so many cases. Zombies? well there are statistics on chemical arraignment, the numbers are substantial, they also do not include some varieties of "medicine", alcohol as a first, the moke hammer. The legal branch of drug pushing, the drugs that are duly monopolised, is a chunk of elite's perks.

The question should not even be asked, if this is a societal phenomenon engineered by Potential. Then there are healthy "drugs" to offer alternatives, say healthy food, plenty of physical activity, related heavily to public space at cost, time-restraints, hard physical limits of impediment as an alternative eradicated. We the Commoners are a cheap lot remember, we must be mined, are subject to the cost profit equation, there is no reason for our existence and status other. In our societies in these early years of the twenty-first century, the dilemma is this: autonomy is extremely expensive, that confines it to Potential circles to be enjoyed. Mind, the promise, the make believe, the crack-like teaser is there for all to enjoy, and that for now, the two-dimensional reality of the promise, for now, it produces sufficient anaesthesia, the Masses retire according to prescription.

SOME MORE "chemicals of choice", education, tuition, debt burdens, prison systemics, justice, job specialisation<sup>367</sup>, create dependency, submission, with as only escape venue, what is to be consumed to enslave more, if phenotype circumstance loops into genetics, it is hard at work to "breed" submissive, enslaved human pools ready to be consumed.

WAGE LABOUR ?? MIGHT BE another most potent enslavement. A hard brake on individual autonomy, a major distinction between the masses and the elites. Elite youth are invested in, brought of age, the Populus youth is exploited and disposable, kept at bay. Hence a variation on the theme by Roberto Mangabeira Unger:

Any job a robot can do, should not be done by a human being

To COME TO THE end of rummaging on the concept of autonomy, it is definitely a concept to grasp hold of as a fault line through the plane of our equation. It has to do with growing numbers of humanity, the density of human presence, making it more appropriate and interesting for the elites to come to exploitable masses, as the occasion needs.

AS A LAST MENTION, ON THE bio-diversity of the human race,

<sup>366</sup> The diagnostics is larger part of he profit making.

<sup>367</sup> These are individually mentioned elsewhere in the paper.

How many is enough.

"A large gene pool indicates high genetic diversity, increased chances of biological fitness, adaptability and survival. A small gene pool indicates low genetic diversity, reduced chances of acquiring biological fitness, and increased possibility of extinction."<sup>368</sup> The borders of quantifying the limits downwards is an easy issue, humankind spent most of its traceable existence on the planet, up to 1850, to put it fairly randomly, below a one point two billion total of individuals. In the light of it, the bio-diversity plusses of seven point five billion people seems absurd.

A gene pool increases when mutation occurs and survives. Gene pools decrease when the population sizes are significantly reduced. Some of the consequences when gene pools are small, are low fertility, and increased probability of acquiring genetic diseases and deformities. We are out of trouble, humankind does not need further increase in numbers to insure gene pool diversity. The jump from one point two billion to seven and up billion in world population numbers adds not significantly to our gene pool quality.

The bio-diversity of concern should be the one of other species, there is no gratitude in expanding our numbers to secure the unavoidable reduction of other species' gene pools, hence daily species extinctions rates as today.

DWARFISM AS A SUGGESTION?,

A "light" note, a fait divers, what if we are unwilling to tweak numbers? Would we like to become dwarfs as a way of adapting? Fifty-five million years ago, this is what happened as a way of adapting to survival by some species, of course they had about ten thousand years to morph, now, today, this is maybe not the case. Again the question approached from this rather surrealist angle, whether it is desirable to be as many as possible at any cost, or is it the best quality of life for a restricted number we might want to pursue as a species.<sup>369</sup>

REASONS WHATSOEVER TO expand human numbers, in the interest of Bulk humanity?

<sup>368</sup> Fairly standard textbook definition.

<sup>369</sup> As inspired by Phillip Jardine, a research fellow at the School of Geography, Earth and Environmental Sciences at Birmingham University, UK.

*III*

*Into the future*



# *The god factor*

Neil deGrasse Tyson,

I want to put on the table, not why 85 percent of the  
members of the National Academy of Sciences reject God,  
I want to know why 15 percent of the National Academy  
don't.

With regard to the above,

The suggestion includes the  
permeation of believe systems,  
where it is least expected.

Capitalism,  
neo-liberal economics,  
should be regarded as  
a believe system.

What would the percentage  
of the academy look like,  
including  
on-going economics theories,  
within the count.

Then is the larger part  
of the science community  
priests and pastors  
but ordinary flock

That is the elephant  
in the room.

THERE IS A DOWNSIDE to this suggestion, are intellectuals  
conscious about the enormous impact of believing, the bigger  
a force as to grasp some hold, as to further the comprehension  
on a subject left in a state of quest, the strength it requires to  
hold back and observe as to *the social truth so looming of believing  
being the superior glue as to understanding, of emotional sedation  
to intellectual curiosity?* The suffocating need of beholding the  
truth, or anything substituting for it locally, but the generosity  
to live with uncertainty.

God, projected as an outsider, external from the living expe-  
rience of man, with the capacity to conceptualize, motivate,  
interfere, punish, impose, sooth, direct, being concerned with  
human affairs, projected as beyond human suffering and dan-  
ger, is that suggestion to this state of uncertainty. an external

god, prohibitive in inciting us to assume responsibility of desire one-self, also being inferior a symbolism to a god within, around, beyond, the deep emotional understanding of inclusiveness, timeliness, responsibility, could in the same sense that be an obtainable bet? The same promise of comprehension is made by science, there could be doubt as vast as comparing existing knowledge with regard to the boundaries of the natural world, whatever is maybe not included in science's concept of the natural world, and the promise of consumerism as to proof the principle of human centrality, knowledgeability.

THIS CONCEPT OF SCIENCE IS NOT FAR of from the considerations of religion, ad what religion stands for, the general states of mind it caters to. Science is limited, exasperate by times, it is very necessary an occupation, it holds a promise, ...it has limits. These limits, unknown, should be reminded as the theoretical objection to promoting the illusion of human genius solving the mysteries of nature as we perceive and anything of the black holes, we do not situate yet, if ever and do not understand. Consumerism as the reward based on flawed science, the justification of science, local contextual knowledge, of little value if held to the empirical evidence of failure in other proximities should be denounced as the religion of our days. Science should distance itself of unsustainable consumerism, based on it's own principles of good science, not knowing a principle, empirical evidence to the contrary of promoted technology and applied science should requisition the promotion of output.

PRIMITIVE PLURAL GODS, phenomena of nature, are they closer symbolisms of emotional understanding of the complexities of reality then Abrahamic one single god teachings? There are some arguments to it. Now does this sounds a lot like a suggestion to translate enlightenment of reason, a plead for returning science to believing? as a third, are above not all extensions of existential anguish, innate to all of humanity. The emotion will persist, the solution to it that subtracts of it is the question to be solved. Humanity's pressing integration into the largest of concepts we can attribute to reality matters. Call this suggestion the earlier problems, seemingly contradictions, that just wane with time, merge into solutions. Humanity confounded, our tolerance for assimilative absorption, unreal dichotomies, must be overcome. There is little what separates science from religion if output of science is the excuse for grounding humanity in an unsustainable world.

NOT SOLUTIONS TO OUR PROBLEMS but anticipatory patterns of thinking that leave room for renewal, not the hard structures we conceive, but fluctuate lines of thinking might matter to solutioning and social engineering. The quest for inclusiveness, a timeline based on the universe, not a human lifespan as a layer for practical thinking however obtained is required. To come together, it is an overwhelming thought to comprehend that no religion, philosophy or unbended linear thought of conceptual theory freely moves the crossing between conflictive thinking and problem solving to the concept of all and everyone, let

alone the absorption of the array of reality outside of our own limited perception, then including the concept of a linear time-line that stretches into the inconceivable. Humans, utterly and completely failed to encompass the concept of inclusiveness on a subconscious, emotional level. and that matters. No human quality of life can root in failed science, as much or as little as in delusionary religious thought, as referring to conventional understanding of religion.

The bible for one, in a compounded bend to do away with mortality, predicts an end to human reign. The suggestion though not compatible but similar, of transcendence to altered humanity, more god-like, god-like responsibilities, a humanity distinct of what is defined by now as Human Bulk and Potential comes closest to suggesting superior believe including reason and it's questions seeping from the minimal body of knowledge humanity acquired. The virgins and the golden spoons are meager rewards as compared to transcendence by absorption in the all, the individual death a mere artefact of infinite being.

Maybe it is not a question of reintroducing newer more sophisticated mental kernels into human minds, the introduction of logic into self-preservation and survival instincts is not strange to human psyche, far beyond any other form of singularity for now. The application of the highly efficient tools of broadcast communications, technology, social organizing, structuring, could be used for steering into this direction. ...that is, if the elite can make this mental dip, from limited rational to firm believe foremost.

No line should be drawn between logic and emotion. Yet, emotion and not rationality is the better binding agent, the streamlining, confluent element of coordinated behavior for humankind, the diminutive to the divide between human potential and human bulk, the artificial border that separates Potential from power today.

Since humankind is in bulk and potential the bigger part of our equation of predictability of the future, within the reservation of the moment present as the constant. Emotionality well understood, rational arguments in abundance, both equally available, emotion, more precisely the direction of emotion including logic, science, reason should be the driving force.

above is a suggestion, to a rather insensitive world to all matters concerning religion, church and religious structures, but for one aspect, consumerism, the religion of our days. The world in occurrence is still deeply religious for all the same emotional connects that made religions of sorts the most potent, longest lasting social glue. The impact on the larger numbers of the world population, and thus indirectly and by consequence the possible use as a tool, by the Potential group for sedating the masses into submission, the great appeal of religious analogies to harness the conscience of ideas as sustainability, urgency, responsibility might work as well in reaching the largest of numbers.

Religion as a tool should have some preference for obvious reasons, the long life-line of most religions, the follow-up structures connected to some, and some of the ideas propagated, fit to apply to construct new-world ethics of conscience, qualitative solutions to enduring problems. History, not a linear

construct, the closest to it might come religious phenomena. Abrahamic religions, catering to an external god are referred to in a more precise manner.

To draw the comparison again with the religious concept of consumerism, based on the bent logic of profit, permeating by methods of advertising and present in every aspect of Populus environment, and growth, the short-term need to keep dead cows floating, religious denominators extrapolate the basic egotistic instincts of each into social consent in the long term, as seen worldwide and this also in times of distress. What is suggested is the adoption of religious methodologies by modern day capitalism, bankers and politicians, as part of the potential groups panoply of tools, a suggestion on how well religious appliance might harness as well new concepts of choice within the age-old cravings for certainty and the fear of mortality of the individual. The suggestion, within symbolisms mentioned above, to play god, from external god to god within then makes sense as a proven symbolism of comprehension.

How is above different from the external god believes we know from Abrahamic religion, from the religion of consumerism? Since the three poles of our equation would decide upon the faith of everything, the sum of them would carry the new god concept within, a god concerned and enabled. The certainty that yes we, ourselves, carry the future in part, that mortality is solved in the enduring impact of our deeds, the individual body a mere recyclable shell might seep in. Not an external god, but Potential and Bulk humanity each for once, the eco-system as a third, would carry god-like powers. Concern, meaning and Potential would be enclosed in all of us, the larger world, within each and everything.

The transition into the sensibility of belonging would do away with the existential anguish, the insatiability and fear of dying individually, the promise of belonging to all and everything around us, the transcendence to next generations would make the decay of one's own acceptable, even a thing of beauty and assurance. Roberto Mangabeira Unger and his paper *The Religion of the Future*<sup>370</sup> go in that direction. Unger's thoughts on the subject of human ungrounded and mortal delimiters are quite concurrent.

Since human interference and the exponential impact of it cannot be factored out, the pivot of bulk humanity, the disruption of the eco-system a real and probable possibility, how can humankind, as a species not engage into responsible behavior, god-like responsibility, ethics, morality of sorts, permeability of potential, better output to potential. It is a mere definition of intelligence, an essential to quality Potential, propagation of Potential another obvious consequence.

obese divas as are corporations, an embodiment that genders power rather than potential, nation-states, institutional constructs and the underlying religion of capitalism do not stand the test of ethics of the kind. We, humankind, might have two options for the future, away from the unpredictable wild-cards of history, address reality head on, conceptually rethink society along the principles of global inclusiveness and long term thinking, 'god-like', to revive the allusion to emotionally connect to larger reality — the human way, applying our

<sup>370</sup> Roberto Mangabeira Unger. *The religion of the future*. Not yet published as of July 2013., 2013



trademark disorderly, contradictory, irrelevant, erratic behavior until we reach a same point of suffocating comprehension then rather than now, less enchanting rather than, the luxury of sorts we face in this arbitrary moment of potential concentration to energy expenditure now. The opportunity presented by the hazardous acquisition of some inelegant shape of potential concentration for the Facultas bulbs, in this moment in time, will wane, the conversion to a more intelligent reassessment wasted, evolution, after disruption rather than an intelligent boost to another cycle of human presence will be norm. There is a moment of opportunity here.

Godging' is what happens when humanity is connected, when potential propagates. Humanity as a whole, socially connected comes closer to the concept of god as anything in the external, unattached, but interested god of Abrahamic religions...then these believes, in essence evident preclusions might have a chance to get adopted in the deep emotional brain waves of the human individual. Seen how the flawed 'logic', by method of imprinting as believe, of consumption, growth, capitalism transforms into complete socio-real constructs, how consumerism was adopted by mere religious methodologies of Facultas and then permeated into Mass acceptance, then why not.

The crucial marker though of adopting a new religion, is the stumbling-stone of the emotional connect within the Facultas bubbles of our world, of the readily available logic of reality, the intelligent rational comprehension that might lead or not to the emotional understanding to the Potential elites that self-interest in changing attitudes is preserved. If self preservation in the Potential sphere translates into emotional acceptance of above principles... then, The Vatican, the Mormon Quorum of the Twelve Apostles, and the Southern Baptist Convention, Wall Street, Nation-states, all other gurus of bent logic should be worried.

The image of a more harmonious, unavoidable, close-by reality, a new and why not adaptable future can then steer the human psyche into belief rather than comprehension of it's proper faith. Time to assume God like responsibility. The time is way past break-point, the window of opportunity closing, the issue is now, with denial causing exponential growth of chaotic uncontrollable interference within the provoked phenomena themselves.

The need to create, as a first, a deep conscience within the people in power that their limited perception, introspect self-centered interests, go by way of the inclusion of the general public, encompassing policies, de-structured hierarchies, open algorithms, accessible databases, streamlined, transparent processes, the inclusion of the independent brains of science and social organizing, the encompassing of the real creative forces, now stomped is imperative. The conventional power forces stomped, the ethically concerned, intelligence carrying agents, who have been able to make the emotional connect between reality, new symbolisms of organizing should then be included. as main creative forces, not outcasts. Power would shift to Potential, Potential would permeate Bulk. This core concept should translate somehow into acceptance by the elites and ultimately the general public as the self-interested emotion

of choice.

The realization that that sheer human mass, to concur with Peter Sloterdijk's SYNTHESIS OF HUMANITY concept in RULES FOR THE HUMAN ZOO<sup>371,372</sup>, that the opposing existence of different organic agents of Potential and Bulk as the dichotomy of choice answers to the question of self-preservation of human survival in other shapes. only then absolute potential is not to be questioned, when the dichotomy of opposing humanities wanes. The ongoing process of creativity should propose dissolvment. The Potential bubbles ultimately deep down emotionally, assuming that they will share derivatives of Bulk disruption, and not whether they might get away with it. Will they, that remains the question.

IT IS OUR ALL-SENSORY IMPRESSION that our contemporary world holds more similarities than differences. In many variations of the wording always meaning essentially the same, this we refer to as the monolithic blob, the tar-ball of the contemporary, the steaming dung we humans involuntarily dump, the kettle holding a gluey mix of cause and consequence.

Ditto the experiences that the realities of life procure in seeing and interpreting of symptomatic contemporary chaos of structures, processes and people involved. We add the subconscious, emotional layer to some of the reflective rational above, making things more opaque than.

What can one eclectic mind comprehend, as compared to the chaotic interaction, high dynamics of today's world. By observing the moving dots and exponential dynamics of highly intelligent and civilized human interaction— to grotesque resulting chaos. Foolish the ambition to propose some thought on the phenomenon, exploring the impossible a cohesive let alone somehow answer and respond.

Is humankind in need for reinvention or is it best left to God to clean up the mess of our beyond comprehension resulting 'cracklings' of absurdity. Our world makes possibly no sense with regard to concepts of thought we self-invented as sustainability, inclusiveness, planetary and long term, generational principles. Doing so, as today, from the inside, we humans created them, conceptualized them, by force hampered from any scientific approach, defendant and jury in one. What keeps us from stepping back just as much now and act upon the blob of in-consequence we can only consider as ours not wanted.

Humankind is infinite in smarts, from daring to boring disparate en-acting has reshaped the planet with impressive brush strokes, our world now dramatically touching the borders of the planet and yes a little space beyond. Do humans dare to take god-like responsibility, and for the ones of us who do not believe in god or biblical analogies, do we dare to take responsibility 'tout court' or do we turn particulate smarts in fatalistic apathy with regard to generational, planetary and sustainable futures. as far as daring interaction, we could, we can, be it that coordination within a streamlining concept is loose.

Humankind has a timely and relevant problem, yet we do not seem to harness thought and smarts into coherent interaction.

Of course, it is not that simple, the humungous blob of humankind is textured in many ways. In the following narrative,

<sup>371</sup> Peter Sloterdijk. Regeln für den menschenpark (rules for the human park). online, 2012. URL [http://en.wikipedia.org/wiki/Peter\\_Sloterdijk](http://en.wikipedia.org/wiki/Peter_Sloterdijk). Anthropogenic hothouses

<sup>372</sup> P. Sloterdijk. *Critique of Cynical Reason*. Theory and History of Literature. University of Minnesota Press, 1987. ISBN 9780816615865

the most complying with distinct differences are what we refer at as the views of the world-wide power-elites and the general public, though in mindset very similar within the group as are the global elites, but who's general status of being vastly varies in contradiction. This is in itself highly regrettable, again, the similarities in mindset and the submissive, uncritical streak should be most defining though to see the general public worldwide carrying a common stamp of thinking, psychology and motifs of acting. We can generate our proper perception, we do not have the qualitative immagination to reprogram the layer of the imaginary back to consequent logic.

THIS SAID, IT is a simple matter, the biosphere will do without any human presence, and given it's concepts of time and spatials, in that sense, not much harm can be done by business as usual. Trial and error, erratic behavior might even catch up and break linear behavior of conflict management, of locality, of short-term advantage say at a far larger expense. No need then to beat denial of logic with new psychological grounding of society and individual.

EN FIN...

We live an accelerated mainstream of urgencies, long term projections that carry negatives to which need to be found solutions, we are out of any realistic context, our confused *elites* not are less then consenting on the consolidation of privilege, there is a general public that will wake up dry-mouthed, dissatisfied in the mirrored symbolisms of what life should provide, uncomprehending logically, but willing to destruct to make room for frequent and localized power shifts to different hierarchies, system-processes, personalities in power, who will have to respond with more intensity to urgency leaving less room for relevance, strategy, generationally stable measures. From bad to worse probably in general outcome.

Complexity will surely grow, intensity of top down human interference and grass-root destructive tendencies will incrementally surge. To get back to the God analogy, converted to possible adaptation for the unique reality we live today, responsibility has to be taken, choices have to be made, consent inspired by logic and reason, the realization that the interaction will be forced to increasing paces to avert the negatives of the benefit-waste processes, the timeliness of matters at hand, no alternatives for a reversal a standstill, the *life of itself* of both the regulator and the processes feeding and interacting on themselves. The god analogy could help.

If the elites, whoever they choose to define as such, clusters of action, *focus*, *context*, *relevance* oriented persons, instead of now ossified institutions, processes too slow to respond in a timely matter, could emotionally connect to the deep down realization that their self preservation, their short-term interests meet a bio-sphere worldview, generational thinking, global action, in short assuming god like responsibility for the *de-facto* residual of human interference that in all of it's engineering, imposed a complex trade-off that needed to be addressed and could have been half a century ago<sup>373</sup>, but was not.

<sup>373</sup> The bibliographic notes at the end, the citations of outliers pronouncing contrarian views then abound.

By way of rewiring the human emotional senses to linear views that were and would have been sustainable whether that be a completely reengineered world or a minimalistic approach on impacting the natural world choice. Human nature is not in question, the rational of our symbolisms is, the quality of our desire, what do we want, is. God, marxism, capitalism, consumerism, progress, growth, these and an inexhaustible list of others where engineering our world, it led to incoherence, in-sustainability, chaotic overload. These symbolisms of choice, of which the god symbol is say the least complicated, thus the most universal as an afterthought, and the others connecting to the primitive drivers, hardwired within the human brain are useless today, the action and life-styles, the social order and the individual's quality of life behind them break down in the light of reality. Time for reassertion. Conceptual thinking, beyond logic, a totalitarian<sup>374</sup> approach.

<sup>374</sup> Meaning universality, long term, say thousand year scope, contextuality based on real data, sustainability, inclusion of limits of comprehension, of individual and social realities, most simply, a regard for the three elements of our equation as prerequisite to human plans, interaction, psychological well-being, finally our dreams.

## *End note*

CONSIDERING THE PRELIMINARY and tentative postulates of the text,

THE THING THAT MOST IMPOSES is to offer excuses on the impediment of not having been able to include more references, sources and research from across cultures and language barriers. The Western, Anglo-Saxon world interpreters are overly represented. China, India, The Middle East, Islamic sources, Russia, Slav, Indian, Sub-Saharan, South-American viewpoints, thinkers, scientists and varying concepts of other cultures would have made for twists and elegance in viewing the current world situation. Unfortunately there was no time-frame to hold up to the task.

THEN, SO DIFFERENT as human collectives are, the points of view on tendencies and situations world-wide might stand regardless of the typical expressions by territorially and culturally diverse views. Most of us, most issues allude dominantly to more of the same.

Below the shallowness of “different” approaches no ready alternative worldviews that delve deeper comprehension, of the shelf, the all, are offered is the dominant impression. a world steered thus by more symbiotic than atypical thinking should not subtract from the conclusive mentions in the book.

IN THE GLOW AND DIFFERENCES of myriad approaches applied to similar phenomena, hardly differing in content, as defined beforehand, pointing to a similar disconnect, synchronous individual psychologies very present, signs of the times largely shared, the world of humanity figures much like a coincidence rather than a sophisticated organism in charge of it's destiny.

above only partly pardons trying to connect some dots, on a narrow sliver of knowledge, between narrow time-lines, with the huge bet on scalability to the biosphere as a whole.

The primary goal, a look with broader overview, just surfing the specks of the dominating factuals and the dynamics in biosphere realities, the planet as it is, evolving, must somehow be useful though.

Finally by whispering the issues at stake, to some of the readers, the problems of the collective might better define themselves. If that is too ambitious, so be it.

There is some last mention due. For some 30 years and ongoing, life has been extremely generous to the author, opening up

to wallowing some five continents within ample time-frames. It is inappropriate to extend beyond this within the markers of this paper, but yes, the ample imprints relate to the papers background of unconventional thought to ordinary circumstance and procured rich sensibilities, not wasted in shaping stances of dissent. The life empiricals were helpfull.

NOW, AT THE END of these notes, is there anything to retain in matter of direct practical interest, some pointer, futurist crystal ball reflections?

Well, the sentiments come and go, moments of borderline autistic epiphany converge mostly to "rather not so" on many an occasion. The below supposition, highly influenced by the inertia present through our human history, of evolutionary proceeds rather than complete and large sweeps makes a stance as of yet to wither. It is not the only one, but one. and it is not necessarily bleak. Pursuing the meme started in the early pages of the book, the dry intellectual stances in the mid-text, it goes like this.

I question the human potential consolidation  
taking place within a fraction of the world population,  
a sub-group disposed of confinement  
by territorial borders  
and possessing ampler relative time-constraints  
then historically.

Sociobiology,  
within the definition of E. O. Wilson\cite{Wikipedia2013n},  
suggesting evolutionism within the structure of society,  
has made a cluster of humans ''singularly\cite{Kurzwel1999}'' distinct.  
That social prevalence might outweigh  
any single advancement or catastrophe.

Pitching the bulk of human numbers,  
with few noteworthy distinctions  
in their levels of organising,  
fractional and passive,  
as compared to the the blob of Facultas,  
retained within a small number of individuals,  
and in the confrontation  
with the needs of the planet,  
the outcome of a clash of interests  
seems probable.

What history tells us,  
where the sciences amass their questions,  
what a larger body  
of accessible knowledge shows  
to the potential-rich  
and hides beyond comprehension  
for most of humanity,  
within the constraints of urgency  
as an added layer of complexity,  
...human bulk is going to be the trade-off.

With all reservations  
 as to the sufficiency of human potential harnessed,  
 in today's frame of the movie on reality,  
 human potential and it's beholders  
 figure as the strongest implicit determinant  
 of whatever outcome.

Planet solved,  
 humanity transcended,  
 there is many a scenario  
 in the writing,  
 not one so obvious  
 as along the lines of above.

TO STAY WITHIN THE ANALOGY of the spheres, above scenario  
 might create "black holes" on the inside thus opening up to  
 Facultas expandability. Since the in-existent, the perished,  
 is not subject to moral questioning, the numbers problem  
 might have melted, there is ample dimensionality for good  
 old expansionism to be explored. another cycle of canibastic  
 expansion?

Thus humanity could be envisioned ultimately in compacter  
 shapes, and denser potentially, in for another round of evolu-  
 tionary history. Indiscriminate reduction of numbers, would  
 then rather be a variant of lesser probability, further extending  
 the time-line for achievement and adding otherwise a few more  
 cycles to the human epoch... to probably butt to similar break-  
 points. Since history's cycles as the real results of complexity  
 through majoring human interference come about as shorter,  
 denser and containing more variables, urgency and importance  
 will play out more disruptively.

FASCINATING times, a new realm of adventure, the obligation  
 of renewal deeper then the superficial level of solutions to  
 short term problems, in itself a daunting task of bulk and  
 coordination, but at once questioning within time-constraints,  
 the identity and meaning of being human.

Just as another minor analogy to Abrahamic<sup>375</sup> religion,  
 proven to be so well anchored in the world population, thus  
 of high social importance to content ratio... playing the role  
 of God rather then confiding in some God of sorts might be  
 the humble and responsible thought to anyone and at once  
 an assumption able to subconsciously anchor onto existing  
 theorems of religion, including the ones of capitalism, the  
 need of taking responsibility. That need, to anchor science and  
 reason to native humanity is a pathway in itself to engaging the  
 future less disruptively.

The distinction with Western enlightenment and humanism  
 is obvious, not humans are central to everything else, but  
 how humans can fit, or are squeezed out is the difference of  
 assumption. The next truism being that individual prowess has  
 only meaning if it translates to social prevalence.

Expanding spheres of logic, knowledge, concepts but as impor-  
 tantly the spheres of emotional well-being and identity might  
 smooth the transition into the future. To translate the best

<sup>375</sup> External god and abrahamic reli-  
 gions being defined earlier on.

objective perception possible to the most assumable emotional assimilation of the many.

The revolving door, the answer to 'what is our net worth to the universe' should about define from quality of life to survival assessments.

ONE LAST REMARK, is human phenotypical circumstance the reason for all of the substance and texture of the human world or is it mere testimony?

It seems that whatever the portion of genetics into the play, it is sufficiently important to impede subtractive engineering policies. The genetic potential of Potential with capital P is not being assertive enough to impose policy changes.

The in-comprehension of repeated mistakes, over hundreds of years says maybe this: potential transferred generationally over the long term leaves the proportionate problematics of choices of policies as large as to earlier generations. Incremental gains are not sufficient within the decision making class. Persistently the genetics of humanity play tricks on progress.

The question here is simple, how to engender the willingness to alter forcibly, in the sense of engineering intentionally the genetic potential of man and thus influencing the distribution of it within society, as a second, might that result into phenotypical conditions of building a momentum curve to a qualitatively better future?

END OF MUSINGS.



## Acknowledgements

Thanks,



Figure 15: Carl Spitzweg "Der arme Poet".

DURING THE SIX MONTH COURSE of the project, ...for the comforts of the close environment. For the daily tasks and support taking care of by intimate friends. Thanks to the ones at the every day theatres of life we all stage on. The project is in debt. Then that is what debt is for, a social manifest of ties to others, to be drawn upon whenever, to be acquitted if opportune, to be forgotten or extended, ever present the moral bond<sup>376</sup>.

To the passers-by in the city of Antwerp, the lower floor neighbour of Rotterdam's hold-out, and the cabin on the Montenegro - Albanian border, it was a diverse back-drop over the three months of reading up and the final stitching involved.

Unfortunately, help on compiling to print and editing was not readily available, the suggestive tweaking of language and words failed, this was a collaborative effort of one, and it shows, and that's regrettable.

There was no editor, for relating to a project from an unknown, untitled, unconventional, inexperienced author, and that is also most comprehensible.

Thanks to a three year old, Jules, and his late grand-father Jules, to ground the author in the time-line of life and for motivating

<sup>376</sup> Freely interpreted from David Graeber's: *Debt, the first Five Thousand Years*

David Graeber. *Debt : the first 5,000 years*. Melville House, New York, 2012. ISBN 9781612191812. Putting the anthropology in debt, the sociological in economics

the discipline to compile some of the reasons of concern with regards to Planet Human.

# Index

- abrahamic, 228
- absurdity, 232
- accelerating species destitution, 164
- activism - sterility, 133
- apocalyptic - detox from consumerism, 131
- Arab spring - consumerism, 118
- Assange - pathology, 156
- authoritarian world government, 40
- autonomy - population density, 220
- bio-diversity - human, 223
- Bio-sphere - Eco-sphere, 130
- biodiversity, 141
- biodiversity - human biodiversity, 143
- biosphere, 233
- blueprint - globe, 148
- bootstrapping, 190
- brain - saturation, 161
- brown noise, 90
- canned emotions, 149
- Carlyle, 117
- Catholic church - consumerism, 130
- city, 222
- collective - society, 119
- colonialism - neoliberalism, 182
- communication on the Eco-system - confusion, 41
- concurrent - demographics, 218
- conflictive rules - transparency, 113
- consumer - internet, 160
- consumption - addiction - religion, 129
- contexting, 175
- coppicing - farming insects, 198
- creativity - a tool, 105
- creativity - unconventionality - disregard for history, 176
- crowd control, 222
- dare - a tool, 105
- data-holding, the control of data mined from the general public, 60
- democracy - transparency, 114
- design - creativity, 81
- design - desire, 165
- designer - architect, 59
- doom - advertising, 129
- drugs - autonomy, 221
- drugs - food, 118
- dung, 232
- dwarfism, 224
- economic theory - religion, 181
- economics - social engineering, 199
- economics - theory of proceeding, 183
- education, 123
- education - consumption, 124
- education - propaganda, 126
- education and flaws in logic, 125
- efficiency, 222
- elitism of facultas as to populus, 216
- emotion, 229
- enabler, 58
- ethics, 65
- failing quality of desire, 23
- farming - human numbers, 221
- farming humanity, 220
- FDA - USDA, 117
- First World War, 175
- fourth dimension, 63
- game - understatement, 77
- Gaza - Haiti, 222
- genetics - phenotypical circumstance, 238
- glorious moment of accumulation, 90
- goons, 64
- green capitalism, 198
- green capitalism - patching, 182
- growth - green, 177
- growth - growing consumer numbers - growing consumption per capita, 178
- growth - jobs, 177
- hangjeugd, 221
- history, 175
- Hitler Adolf - economics, 197
- holy democracy, 215
- human - breeds, 223
- human interference diminution, 131
- human numbers - climate change, 107
- human rights - passport, 148
- human-central, 82
- incitement to consumerism, energy consumption - consequently growing world populations, 217
- individual - absolute potential deficit, 100
- individual autonomy, 219
- individual autonomy - jobs, 120
- intellectuals - boundaries, 134
- job - interrelated to consumerism, economics, quality of life, 120
- jobs - the institution of, 119
- language - submission, 220
- later generations , 182
- Lee Smolin, time and mathematics in physics, 199
- legal drugs - submission, 223
- license, 6
- logic, 229
- luxury - necessity, 81

- m. about m., 9
- measuring intelligence, 165
- mental kernels, 229
- military - economics, 189
- minor matter, 84
- Monsanto, 117
- morning papers, 11
  
- nation states are, ought not, 147
- nation-state, 148
- nation-states - territorial borders, 147
- nations - origin in economics - A. Smith, 185
- Norman Finkelstein, 125
  
- obsolete humanity - urgency neglect, 112
  
- paradigm - economics, 197
- Pinker - bend - violence - definition, 83
- poetics on environmentalism , 103
- pollution - brown noise, 137
  
- population, 205
- population density - efficiency - city, 222
- populus, 45
- Populus explained, 48
- potential insufficiency, 23
- power - potential, 31
- power versus potential, 55
- pretence, pretending - progress, 61
- production - consumption - bulk numbers, 210
- propagation of potential - need, 162
  
- quality of design, 57
  
- recycling human body - human body as a filter - human part of all, 165
- religion - consumerism - compare, 130
- religion - history, 146
- religion - universal emotion, 146
- religious denominators, 230
  
- routing-hardware-software, 154
  
- science - gaps, 105
- science - job, 159
- shrinking world, 187
- slavery, 50
- songbird, 214
  
- the bend - Lynas, 40
- the world is flat - megadata, 114
- threshold - past, 111
- transcendence, 55
- transparency - privacy, 113
  
- uncertainty - beyond the natural, 105
- uncontrollable behaviour, social dissociation, 28
  
- Vatican - consumerism, 130
  
- wage labour - slavery, 121
- want - desire, 38
- wholesome year - now - 2013, 89

## *About the bibliography and inline references*

THE BIBLIOGRAPHY INCLUDES further reading suggestions. Explicit references to sources within the text are printed in the side-margin, they are additionally included in the bibliography.

THE DATA SOURCING in more statistically and scholarly work was done by digitally accessing subscription services, analog books, and the internet's usable public bits. The research is the sole author's effort.

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